The Journal of Historical Review

Incorporating the **IHR Newsletter**

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Garet Garrett was born in 1878 in Pana, Illinois. An accomplished journalist and financial expert by his thirties, he was a member of the editorial board of the *New York Times*, executive editor of the *New York Tribune*, and chief editorial writer for the *Saturday Evening Post*. Before publishing *Burden of Empire* (as *The People's Pottage*, in 1952), Garrett wrote several successful novels on business and financial themes, and a history of the 1929 crash (*A Bubble That Broke the World*, 1932); a biography of Henry Ford (*The Wild Wheel*, 1954); and a history of the American republic up to and including its demise (*The American Story*). He died on his farm in Tuckahoe, New Jersey in 1954.

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From the Editor

We are sometimes asked why we devote so much effort to the Holocaust issue. No, it's not some bizarre obsession. We do so because, by any objective standard, "the Holocaust" has come to play a very important role in our society. The wartime fate of Europe's Jews is treated not as another chapter of history, but rather as the most polemicized and politicized pseudo-religious icon of the present. (This is manifest, for example, in the official US Holocaust Memorial Museum in Washington, DC. By the time readers receive this issue, it will have been opened with great media fanfare.)

We also deal with this issue because others are unable or unwilling to so conscientiously take on the largely thankless work of challenging this taboo.

The Holocaust issue is a primary reason that the IHR came into being, and it is especially because of our thoughtful and informed treatment of this issue over the years that the IHR and its *Journal* have had such a remarkable impact — far out of proportion to our modest resources and circulation. For better or worse, our dedication to the task of combatting historical myth and stereotype demands that we continue to deal with this issue.

"Politically Correct" Fiasco

Nothing better illustrates the way that the Holocaust story is exploited to promote other aspects of the "politically correct" agenda than the much-heralded "Liberators" film and book project. As we report in this issue's lead article, this "documentary" film was launched in New York with applause and support from the cultural and political elite, including the federal government's US Holocaust Memorial Council.

It didn't take long, though, for the project's glaring defects to become embarrassingly obvious. A central claim of "Liberators" was quickly shown to be a lie: black American soldiers did not liberate the Dachau and Buchenwald concentration camps.

Butz on Pressac

An impressive (and arguably the most scholarly) effort to refute Revisionist arguments has been the detailed 564-page book on Auschwitz by French pharmacist J.-C. Pressac. Published in 1989 by the Klarsfeld Foundation, it was meant to be the definitive response to the Revisionist view of the Auschwitz extermination story. If nothing else, Pressac's book proves — contrary to what is sometimes asserted — that there is indeed a real debate among thoughtful men and women of good will about what actually happened at Auschwitz. In keeping with our commitment to publish solidly-researched writing on the Holocaust issue, we are pleased to present here a closely argued response to the Pressac book by Dr. Arthur Butz.

Victory in Texas

Also in this issue, Theodore O'Keefe describes the victory at the University of Texas (Austin) by the Smith/Cole Revisionist "Campus Project," which prevailed in spite of a "full court press" of intimidation and pressure by the very inappropriately named Anti-Defamation League of B'nai B'rith. And in Canada, as we also happy to report, the government has affirmed that Holocaust Revisionism is not "hate speech."

Setbacks

We also tell about two recent setbacks: The decision by politicians in Australia to bar British historian David Irving — whose works can be found in any good-sized bookstore or library in the country — and the recantation by French scholar Bernard Notin of his heretical views on the Holocaust.

The Notin case is particularly instructive. The forces of bigotry mobilized a campaign of threat and persecution against the French professor's livelihood and perhaps even his life — all because he had expressed dissident views on the most sacred dogma of our time in just a few lines in an article published in a rather obscure scholarly journal.

But the Irving and Notin cases are no cause for discouragement. As inevitable as they are temporary, such setbacks are actually signs of progress. Whenever a new awareness with profound social-political implications threatens a prevailing ideological dogma, the powers that be inevitably resort to drastic measures — including government bans and physical violence — to defend their privilege and power. Unable to respond convincingly to Revisionist arguments with fact and logic, our increasingly desperate adversaries turn to such extreme measures precisely because they are so alarmed at the very real progress we have been making.

"New" Journal

As we had hoped, response to the new-format *Journal* has generally been very positive. Readers tell us that they find it more attractive and easier to read. We are also happy to report that *Journal* circulation has sharply increased as a result of recent promotional work, including a mailing to 5,000 libraries in the United States and Canada. Book sales have likewise been brisk in recent months, due in large part to promotional mailings.

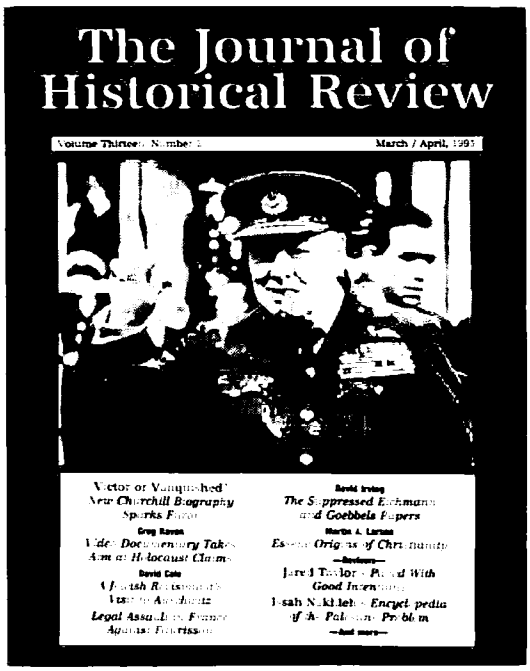
Our book publishing work also continues. For example, we are happy to announce that F.J.P. Veale's acclaimed classic, *Advance to Barbarism*, is back in print in a handsome new IHR edition that should be available in June. A new edition of Garet Garrett's classic *Burden of Empire* — a work that originally appeared under the title *The People's Pottage* — will soon also be available.

An Introduction

Finally, a belated introduction: Although Greg Raven has been serving as *Journal* Associate Editor since the January-February issue, and those who attended the October 1992 IHR Conference were able to meet him (and his charming wife) in person there, he has not yet been introduced to our readers.

Greg Raven

Born in 1953, he has lived most of his life in southern California. Since he began making his living as a writer in the late 1970s, he has turned out sales materials, radio plays, stand-up comedy, numerous magazine articles, computer documentation manuals, reviews, and two books. He has proven a tremendous help since he began working here in September 1992. All of us at the IHR have also come to appreciate his positive attitude, his ready wit, and his unflappable sense of humor.



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Multi-Media 'Liberators' Project Exposed As Fraud

Historical Truth Survives "Politically Correct" Exploitation

MARK WEBER AND GREG RAVEN

Exposing historical and media fraud sometimes takes years or even decades. In the case of a recent heavily promoted and widely praised multi-media project — designed to promote the Holocaust story, condemn official racism against blacks in America during the Second World War, and encourage racial tolerance — debunking has come much more quickly.

Liberators: Fighting on Two Fronts in World War II — a lavishly financed project that claims to tell the story of how black troops liberated Buchenwald and Dachau — was exposed as an error-packed fraud within weeks of its debut.

Producers Nina Rosenblum and William Miles collaborated with author Lou Potter on the slickly promoted project that includes a much-touted "documentary" film, a book, a high school workbook, a screenplay and a theatrical version. Even before its public debut, "Liberators" had garnered impressive national and international support.

Typical of the hype was the praise by *Publishers Weekly* (Oct. 19, p. 32), a leading publishing trade periodical:

> It's been a long time in coming, but *Liberators: Fighting on Two Fronts in World War II*, as a book, a TV documentary, a workbook for high schools to accompany the documentary, and a theatrical feature, is going to make its presence felt. This is the story, not found in standard historical accounts, of the role played by the 761st Tank Battalion in freeing the prisoners of Dachau and Buchenwald.

Jesse Jackson presented a copy of the sumptuous book version of *Liberators* (published by the prestigious firm of Harcourt Brace Jovanovich) to President-elect Clinton. The black leader also announced that, with financial backing from financier Felix Rohatyn, he would distribute copies to every school library in the United States.

Gala Premiere

New York Mayor David Dinkins introduced the "Liberators" film at its premiere showing on November 9 at a star-studded gathering of more than 700 leaders of the city's Jewish and black communities. The gala event at New York's Lincoln Center was co-sponsored by the US Holocaust Memorial Council (a taxpayer-funded federal government agency) and WNET television (New York City's prestigious PBS station).

Referring obliquely to the high level of tension between the city's Jews and blacks, Dinkins said: ". . . When we see those brave African-American soldiers freeing Jewish prisoners of concentration camps, let us remember all that binds us together." Reporting on the premiere showing, the US Holocaust Council's (Winter 1992-93) *Newsletter* similarly boasted that the film "offered a rare opportunity for reconciliation and communication between two of New York's most prominent ethnic groups."

Two days later (Veteran's Day), WNET broadcast "Liberators" nationally on the PBS television network as part of its prestigious "American Experience" series. In mid-December, Jesse Jackson introduced the film at its showing at the Apollo Theater in Harlem, a high-profile event sponsored by media giant Time Warner and a host of rich and influential New Yorkers. (*New Republic*, Feb. 8, p. 13; *New York Guardian*, March 1993)

Truth Emerges

Because its errors are so blatant and readily discernible, it wasn't long before critics began pointing them out. The first periodical to take aim was a relatively obscure monthly, the *New York Guardian*. In its December 1992 issue, the paper reported:

> After an intensive examination of Army records and interviews with military historians, Holocaust experts, [and] World War II veterans including black soldiers whose lives were depicted in "Liberators," the *Guardian* has learned that the most celebrated facts of "Liberators" are not true. Neither soldiers of the 761st All Black Tank Battalion nor the soldiers of the 183rd Black Combat Engineers ever liberated Buchenwald or Dachau.

Veterans' groups and individual veterans of the 761st soon joined in, confirming that black units did not liberate Buchenwald or Dachau. Robert Abzug, professor of history at the University of Texas, and author of *Inside the Vicious Heart: Americans and the Liberation of Nazi Concentration Camps*, said that the *Liberators* book and film "violates any sense of historical accuracy." (*New Republic*, March 8, p. 42)

Staged "Reunion"

The "highlight" of "Liberators," reports the Winter 1992-93 *Newsletter* of the US Holocaust

Memorial Council, is a "deeply moving reunion" at Buchenwald of former inmate Benjamin Bender "with two of his liberators," E. G. McConnell and Leonard Smith. "In autumn 1991," readers of *Liberators* (p. vii) are told:

> Jewish survivors of Dachau and Buchenwald were reunited, under the auspices of the production team, with members of the 761st. The dramatic and poignant event received widespread media coverage, which led to Harcourt Brace Jovanovich's decision to employ the publishing medium in making this exciting and previously untold story available to the widest possible audience in this country and abroad.

This "moving" and "poignant" event is a deceitful fraud. "It's a lie," confirms McConnell. "We were nowhere near these camps when they were liberated. . . . I first went to Buchenwald in 1991 with PBS, not the 761st." (*New Republic*, Feb. 6, p. 13)

A fraudulent scene from "Liberators." According to the caption to this photo in the Winter 1992-93 *Newsletter* of the US Holocaust Memorial Museum, former inmate Benjamin Bender "recalls the day the American troops freed him and his fellow inmates from Buchenwald with two of his liberators, E.G. McConnell, left, and Leonard (Smitty) Smith." Their "reunion" here at Buchenwald is a lie. McConnell and Smith were miles away from the camp when it was liberated.

Rosenblum and Miles blatantly disregarded the truth, McConnell says: "I called their attention to it. I tried to stop them, but in the final stages they decided to deviate from the fact." In an effort to secure his cooperation with the project, "Liberators" co-producers Rosenblum and Miles offered McConnell $11,000. He turned them down. (*New York Guardian*, Dec. 1992)

"Liberators," McConnell charges, is a "distortion of black history. They [the producers] had received a lot of money from the Jewish community based on the story and they [the producers] didn't want to change it." (*New York Guardian*, Dec. 1992)

More Lies

One person who figures prominently in "Liberators" is Leon Bass, a black veteran who has made a second career speaking to gatherings sponsored by Jewish groups, and to classrooms of impressionable school children. He has been featured on the "MacNeil/Lehrer News Hour" and in other major media as a liberator of Buchenwald.

In the Rosenblum/Miles film, and in his frequent lectures, Bass calls himself a "liberator." (*New Republic*, Feb. 8, p. 14) He has received numerous awards and large speaking fees for retelling his "liberation" story, and was named co-chairman of the Philadelphia Council on the Holocaust. (*New York Guardian*, March 1993)

In fact, though, he only visited Buchenwald — on orders — five days *after* its liberation.

In both in the film and the book version of "Liberators," Bass also emotionally recounts how he and his unit, the 183rd Combat Engineers, built a bridge in a Belgian town during the December 1944 "Battle of the Bulge." He and his men worked ". . . in spite of strafing by the airplanes that would come down daily and machine-gun us. In spite of the shelling of the howitzers, we worked on that bridge." As a result, Bass continued, "many of my friends" were killed building the bridge. (*Liberators*, p. 190)

In fact, the only soldier to die while constructing the bridge was one officer who was killed in an accident involving his jeep. There was no strafing by German planes. During its entire time of service in Europe, the 183rd lost three of its members, all due to accidents. (*New York Guardian*, March 1993)

According to *Liberators* (p. 217), Buchenwald was liberated when

> The tankers from the 761st broke through the Buchenwald gates and, with their accompanying infantrymen, quickly ended resistance from the SS guards. . . . Johnnie Stevens recalls: "We . . . shot up the place and chased the guards out of there. It was a sight I never want to see again, I'll tell you that.

This account is sheer invention. American troops did not break through the camps' gates (they entered on foot), nor did they shoot up the place or chase guards.

On liberation day, "recalls" former Buchenwald inmate Ben Bender, an airplane flew overhead and gunfire was exchanged. (*Liberators*, p. 217) In fact, the German camp guards had already abandoned the camp hours before, and there was no gunfire or planes flying overhead.

The New York Times Record of Falsehood

Over the years, few institutions have been more guilty of distorting the truth about the wartime fate of Europe's Jews than *The New York Times*, America's most influential daily paper, and an important booster of "Liberators." (Joseph Sobran, syndicated columnist and *National Review* writer, once joked that the paper "really ought to change its name to Holocaust Update.")

The *New York Guardian* detailed "a clear pattern of inaccurate reporting, and the employment of faulty journalistic practices" by *The New York Times* since 1985 in its coverage of the liberation of the German camps, and particularly the supposed role of black US Army units. The monthly paper cited eleven specific examples of such distortion of fact by the *Times*. (*New York Guardian*, March 1993)

Defending Deceit

Revealing and instructive has been the response of the project's producers and supporters to honest efforts by those who tried to point out its errors. Co-producer Rosenblum angrily castigated her film's critics as Holocaust Revisionists and racists. "These people are [of] the same mentality that says that the Holocaust didn't happen," she said. (*New Republic*, Feb. 6, pp. 13-14)

The "Liberators" film premiered at a gala gathering in New York City, November 9, co-sponsored by the US Holocaust Memorial Museum and public television station WNET. Among the attendees were, from left: Entertainer Lena Horne, an unidentified person, Harvey Meyerhoff (chairman of the US Holocaust Memorial Council), Nina Rosenblum ("Liberators" co-producer), actor Louis Gossett, Jr., William F. Baker, Elizabeth Rohatyn (WNET vice chairperson), and William Miles ("Liberators" co-producer).

When military affairs specialist and New York City radio talk show host Jim Dingman confronted Rosenblum about her film's inaccuracies, she called him a "racist." And when he tried to explain the truth to the Anti-Defamation League (which had eagerly endorsed the project), an ADL spokesperson dismissed him as a "revisionist." (*New York Guardian*, Dec. 1992)

McConnell tells a similar story. When he tried to explain the film's fraud to the Anti-Defamation League, he was sharply rebuffed. The ADL "treated me like I was a kook, or something," he says.

While admitting that the film's description of the "reunion" scene "may be misleading," Rosenblum told one skeptic: "You can't speak to him [McConnell] because he's snapped. He was hit in the head with shrapnel and was severely brain-damaged." Informed of this, McConnell responded: "If I was so disturbed, why did they use me in the film?" (*New Republic*, Feb. 8, p. 13) As it happens, McConnell is referred to on more than 20 pages of *Liberators*, often in direct quotes.

As criticism mounted, Rosenblum "continually encouraged the veterans to blame any challenge of the film's veracity on bigotry" and "deflected criticism of the film by charging prejudice." To one critic she responded by asking why he was "willing to believe a white commander and not [the black] soldiers." (*New York Guardian*, March 1993)

Finally, Rosenblum tried to explain away criticism of her film by charging:

> There's tremendous racism in the Jewish community. How people who have been through the Holocaust can be racist is completely incomprehensible. To think that black people are less, which is what most Jewish people think, I can't understand it. (*New Republic*, Feb. 6, pp. 13-14)

Damage Control

After the essentially fraudulent character of "Liberators" had been widely reported, the project's most prominent backers engaged in some "damage control" and sought to distance themselves from the now-discredited production.

WNET announced on February 11 that "Liberators" was being "withdrawn" from circulation. Explaining the decision, WNET vice president Harry Chancey, Jr., referred to "the sacred nature of the Holocaust. . . . Rather than let this film go up like an incendiary bomb, we decided that we would withdraw the film . . ."

Defiance

Even so, "Liberators" still had staunch defenders. One was Peggy Tishman, a former president of the Jewish Community Relations Council of New York. "Liberators," she said, is "good for the Holocaust. . . . Why would anybody want to exploit the idea that this is a fraud? . . ." What is important here is not historical accuracy but black-Jewish "dialogue," she explained, and added: "There are a lot of truths that are very necessary. This is not a truth that's necessary." (*New Republic*, Feb. 8, p. 14)

American soldiers who liberated Dachau summarily killed 520 of the 560 German camp personnel who had surrendered. Here, soldiers of the 157th Regiment, 45th Division, have just machine-gunned a group of about a hundred German prisoners. Four who were missed are still standing; they were killed moments after this photo was taken. No one has ever been punished for this atrocity. (US Army photo SC 208765.)

At Yale University, "Liberators" was "defiantly" shown to a gathering of 200 students and citizens of New Haven. "This is one more tool to help us address the issue of racism," said Gertrude Sparks, director of the New Haven YMCA which, along with local Jewish leaders, co-sponsored the showing. "This is not the time to concern ourselves with who gets credit for what camps were taken. This film will illuminate history." (*Forward*, March 5)

"Liberators" was also shown on February 8 at Harvard University. One person defended the film there by absurdly asserting that "for eight days the 761st held the German army. If they hadn't held it, the German army would have gone back to Paris. . . . Whether they went into the camps first or last . . . is not relevant." (*Forward*, Feb. 12)

In San Francisco, television station KQED broadcast "Liberators" on February 21, ten days after it had been "withdrawn" by the PBS network.

Harcourt Brace Jovanovich decided not to withdraw the *Liberators* book from circulation, and it remained a selection of the prestigious Book of the Month Club. (*New York Times Book Review*, Feb. 21, p. 36)

Perhaps most astonishingly, on February 17 it was announced that the "Liberators" film had been nominated for an Oscar award in the category of Best Documentary.

What Critics Missed

Regrettably — but understandably — none of the prominent critics of "Liberators" have been able or willing to point out the project's falsehoods as they touch on the Holocaust extermination story itself.

For example, *Liberators* (pp. 58, 239) revives the now well-discredited story that inmates were killed in gas chambers at Dachau:

> As the 761st and the 100th were preparing for combat, inmates at Dachau — outside Munich — were being murdered by the thousands. Most were gassed, shot, or hanged . . .
>
> "Then I [GI Walter Lewis] went in the back to what they called the shower room. I didn't go in,

I just peeked through the window because I feared that maybe the gas was still on."

Liberators (p. 135) also reports that

> In Buchenwald, that summer of '44, [inmate] Ben Bender could only gaze, in numbed horror, at the gray clouds billowing twenty-four hours a day from the crematorium's towering smokestacks.

Actually, crematories are designed in such a way that they do not "billow" smoke.

Bender has also claimed to have "stood in the gas chamber" at Buchenwald. (*Los Angeles Times*, "TV Times" sec., Nov. 8, p. 7.) As every reputable historian of this era acknowledges, there was no "gas chamber" at the camp.

Liberators (p. 158) also cites the "confession" of Auschwitz Commandant Rudolf Höss as proof that three million were killed in that camp. (As Dr. Robert Faurisson and others have pointed out, this confession is demonstrably inaccurate on key points, was obtained by torture, and is worthless as proof. See *The Journal of Historical Review*, Winter 1986, pp. 389 ff.)

Unmentioned Atrocity

"Liberators" makes no mention whatsoever of what was almost certainly the worst single atrocity committed at Dachau: the murder by the camp's American liberators of 520 of the 560 German camp personnel who had surrendered. About 100 were shot down wherever they were found scattered around the camp. GIs permitted inmates to kill another 40 prisoners with shovels, clubs and guns. But most of those who surrendered — 358 in all — were lined up against walls and summarily machine-gunned by American soldiers. (Source: Howard Buechner, *Dachau: The Hour of the Avenger*, Metairie, La., 1986.)

Conclusion

Summing up the "Liberators" debacle, the *New York Post* pointedly commented: "What we have here, in short, is an effort to rewrite history to suit contemporary political purposes." (Quoted in *The Washington Times*, Feb. 7)

While few of those who have pointed out errors and fraud in "Liberators" would regard themselves as "revisionist," Rosenblum's angry denunciation of her critics as such is quite apt. Every person who helps set straight the historical record is indeed a revisionist — in the best sense of the word. And although the larger Holocaust questions have remain untouched by mainstream commentators, the relatively successful spotlighting of the fraudulent nature of the "Liberators" project, and the debunking of many of its specific lies, is nevertheless a welcome blow for historical truth.

A Video that Revises History —And Could Change the Course of It

Out of all the footage I brought back, nothing is more significant, or of more vital importance, than the interview I conducted in Poland with Dr. Franciszek Piper of the Auschwitz State Museum . . . He felt comfortable enough to talk with me for an hour in his office at Auschwitz. The result should keep people talking for quite some time. —David Cole

Equipped with a Super VHS camera, a yarmulke, a list of questions, and a sense of humor, Revisionist David Cole traveled to Auschwitz in September 1992 and produced a video of that trip that is, to put it mildly, *monumental*. Cole not only documents on tape the falsehoods told Auschwitz visitors every day by the professional tour guides there, he shows that the very people who run the museum aren't at all sure about their biggest attraction—the infamous "gas chamber"!

Here is dramatic confirmation of what Revisionists have been saying about the Holocaust for more than 20 years, graphically presented on video so you can see and hear for yourself the tour guides and the museum's director, and examine the layout of the camp with its buildings and their surroundings. This video brings Auschwitz, as well as *The Leuchter Report*, to life right in your living room.

Most remarkable of all is Cole's interview with Dr. Piper, in which the curator of the Auschwitz State Museum casually admits to postwar alterations of the room that for decades has been shown to tourists as an unaltered, "original state" gas chamber.

In full color and crisp sound, the tape runs just under an hour. If you've been waiting for a concise, intelligent, and *very* persuasive presentation on the Holocaust that you can comfortably show to friends and family, *that video is here*! And for those with no access to a video player, the soundtrack is available on C-60 audio cassette.

DAVID COLE INTERVIEWS
Dr. FRANCISZEK PIPER

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Wiesenthal Re-Confirms: 'No Extermination Camps on German Soil'

In a letter published in a January issue of *The Stars and Stripes*, a newspaper for US military service personnel, Simon Wiesenthal re-confirmed, in passing, that "there were no extermination camps on German soil" during the Second World War. He made the identical statement in a letter published in the April 1975 issue of the British periodical *Books & Bookmen*.

While the truth of Wiesenthal's words here has been known for years, this statement is significant, first of all, because it is made by an internationally renowned and supposedly knowledgeable and reputable figure, and, second, because it once again confirms a point that Revisionists have been making for years. What Wiesenthal does not mention, and what is not widely understood, is that he also implicitly confirms the drastic change that has taken place over the years in the Holocaust extermination story.

What the "Nazi hunter" now says contrasts sharply with what was authoritatively claimed in the decades following the Second World War. At the great Nuremberg Tribunal of 1945-1946, for example, Allied government officials presented apparently conclusive evidence to prove that camps "on German soil" — such as Dachau and Buchenwald — were "extermination" centers. Sir Hartley Shawcross, chief British prosecutor at the main Nuremberg trial, accordingly declared in his closing address on July 26, 1946, that "murder [was] conducted like some mass production industry in the gas chambers and the ovens" of Buchenwald, Dachau, Oranienburg — all "on German soil" — as well as at other German-run camps.

"Evidence" of Gassings at Dachau

Abundant "proof" that inmates were gassed at Dachau has been provided over the years, most notably at the main Nuremberg trial of 1945-1946. Former inmate Dr. Franz Blaha, for example, provided eyewitness testimony at Nuremberg about gas chamber killings there of "many prisoners."

According to a May 1945 US government document, which was accepted as evidence by the Nuremberg Tribunal as document L-159 (USA-222), "a distinguishing feature of the Dachau Camp was the gas chamber for the execution of prisoners." The official report went on to describe the alleged gassing operation in some detail. (For more about such "evidence," see: R. Faurisson, *The Journal of Historical Review*, Fall 1990, pp. 296-307.)

"Evidence" of Extermination at Buchenwald

Superficially impressive evidence has likewise been presented over the years to "prove" that the Buchenwald camp was an "extermination" center. For example, an April 1945 US Army report about Buchenwald prepared for the Supreme Allied Headquarters in Europe declared that the "mission of the camp" was "an extermination factory."

Simon Wiesenthal

The May 1945 US government report on the German camps (already cited), which was accepted as evidence by the Nuremberg Tribunal as document L-159, similarly described Buchenwald as an "extermination factory." An official French government report accepted by the Tribunal as exhibit RF-301 (document 274-F) charged:

> Everything had been provided for down to the smallest detail. In 1944, at Buchenwald, they had even lengthened a railway line so that the deportees might be led directly to the gas chamber. Certain [of the gas chambers] had a floor that tipped and immediately directed the bodies into the room with the crematory oven.

(For more on such "evidence," see: M. Weber, "Buchenwald: Legend and Reality," *The Journal of Historical Review*, Winter 1986-1987.)

Broszat's Acknowledgment

Such official claims of extermination and gassing at camps in Germany proper persisted until August 1960, when Dr. Martin Broszat of Germany's semi-official Institute for Contemporary History acknowledged in a letter published in the Hamburg weekly *Die Zeit* that such allegations were not true. In doing so, Broszat implicitly also conceded that the "evidence" presented at Nuremberg and elsewhere for extermination and gassings in those camps is bogus. (The complete text of Broszat's letter is given both in facsimile and in translation on page 12 of this issue of the *Journal*.)

Ignorance

Nevertheless, some people still persist in affirming the now-discredited story of gassings at Dachau. It is precisely such ignorance that prompted Wiesenthal's recent statement.

In a letter published in the December 3, 1992, issue of *The Stars and Stripes* (European edition), J. Fulton-Scott, a veteran who had been "stationed at Dachau immediately after the war" told readers: "Everything [there] was still intact, including human ashes in the grates of the crematoriums and the blood-stained fingernail claw marks on the walls of the gas chambers." Similarly, in a letter in the January 11 issue, Ben Kerns told readers about his visit to the camp in 1945 as a sergeant with the US Third Army. He attested to having seen there "a gas chamber with the chilling sign 'Dusche' (shower) over the door."

The Stars and Stripes editors also seem to accept the view that there was a homicidal gas chamber at Dachau. Adjacent to Wiesenthal's letter in the January 24 issue appears a widely reproduced US Army photograph with the caption: "A 7th Army soldier examines the gas chamber at Dachau at the end of World War II." In fact — and as all reputable specialists of the subject now readily concede — this was a small non-homicidal delousing gas chamber that was never used to kill people.

The Wiesenthal Record

While it is gratifying to note that, in his recent "Revisionist" letter, Wiesenthal implicitly "denies history" as "established" by the Nuremberg Tribunal, it must be pointed out that nearly everything else he says is untrue.

The STARS and STRIPES
European Edition

Sunday, January 24, 1993

Gassings in Germany

A letter appeared on this page titled "Gas chamber error" (Jan. 5). Since I was quoted in this letter, I find it necessary to state the following:

It is true that there were no extermination camps on German soil and thus no mass gassings such as those that took place at Auschwitz, Treblinka and other camps. A gas chamber was in the process of being built at Dachau, but it was never completed.

Gassings did, however, take place at Mauthausen, which at that time belonged to Germany.

The Nazi euthanasia program included four institutions (Hartheim by Linz, Hadamar, Sonnenstein by Pirna, and Grafenegg), in which mentally and physically handicapped people were killed — very often with the help of gas. All four of those institutions were located on German soil.

They were closed following protests but before that served as a sort of school for mass murders; from 1942 the SS members who had been active there were assigned to the large extermination camps, such as Treblinka, Sobibor and Belzec in Poland.

—Simon Wiesenthal
Vienna, Austria

Wiesenthal's letter, reproduced here in facsimile, but slightly enlarged, as it appeared in the January 24, 1993, issue of the daily *Stars and Stripes* (European edition), page 14.

There is not a shred of evidence, for example, that "a gas chamber was in the process of being built at Dachau, but it was never completed." (See "The Second Leuchter Report" by American gas chamber expert Fred Leuchter in *The Journal of Historical Review*, Fall 1990.) There is likewise no proof that "mentally and physically handicapped people were killed" by gas at any of the four "institutions" Wiesenthal mentions.

This US Army photo was taken at Dachau on April 30, 1945, one day after the camp's capture. It shows a GI standing in front of a door marked with a skull and crossbones and the words "Caution! Gas! Life danger! Do not open!" According to the official caption, "these chambers were used by Nazi guards for killing prisoners of the infamous Dachau concentration camp." In fact, this is a small disinfection gas chamber used for delousing clothes. It was never used to kill people. For several decades, this photo has been widely reproduced to help keep alive the notorious Dachau "gas chamber" myth. (US Army photo SC 206194.)

Actually — and contrary to his highly flattering public image — the renowned "Nazi hunter" has a well-documented but little-known record of deceit, mendacity and prevarication. Some highlights:

Wiesenthal repeatedly lied about his alleged role in locating Adolf Eichmann, was consistently wrong about Josef Mengele, and falsely accused Polish-American Frank Walus of having murdered Jews in Poland as a Gestapo official. Wiesenthal has absurdly charged that the Germans exterminated Jews in "electrocution chambers," and that they manufactured bars of soap from the bodies of murdered Jews. His deception about his own wartime activities prompted Austrian Chancellor Bruno Kreisky (himself of Jewish ancestry) to accuse the "Nazi hunter" of having collaborated with his wartime oppressors. (For details about Wiesenthal's record, see: M. Weber, "Simon Wiesenthal: Bogus Nazi Hunter," *The Journal of Historical Review*, Winter 1989-90.)

Jewish babies at Dachau. These Hungarian Jewish women and their babies were photographed on May 1, 1945, two days after the liberation of the camp. The official US Army caption reports that these Jewish babies were born during the final months of German control of the camp. (US Army photo SC 205488.)

Finally, Wiesenthal has even lied about his most widely-cited concession to truth. Concerned about the way that various Revisionists were quoting his 1975 *Books & Bookmen* letter, he simply denied ever having written it. In a letter dated May 12, 1986, to Professor John George of Central State University in Edmond, Oklahoma, Wiesenthal wrote: "I have never stated that 'there were no extermination camps on German soil.' This quote is false. I could never have said such a thing."

— M.W. and G.R.

More Education Needed

Asked what she learned from her role in "Shining Through," a movie in which she plays a Jewish secretary who spies on Nazis, actress Meleanie Griffith said: "I didn't know six million Jews were killed. That's a lot of people." (Quoted in: *Forward*, New York, Dec. 25, 1992, p. 2.)

'No Gassing In Dachau'

Reproduced here in facsimile is the widely-quoted 1960 letter by Dr. Martin Broszat, as it appeared in the Hamburg weekly *Die Zeit* under the headline "Keine Vergasung in Dachau" ("No Gassing in Dachau"). It appeared in the German edition of August 19, 1960, and in the US edition of August 26, 1960 (p. 14). Dr. Broszat writes in the name of the prestigious Institute for Contemporary History (Institut für Zeitgeschichte). He later served as director of the Munich-based archive and research center, which is funded by German taxpayers.

Here is a translation of the complete text of Broszat's letter:

Neither in Dachau nor in Bergen-Belsen nor in Buchenwald were Jews or other prisoners gassed. The gas chamber in Dachau was never entirely finished or put "into operation." Hundreds of thousands of prisoners who perished in Dachau and other concentration camps in the Old Reich [that is, Germany in its borders of 1937] were victims, above all, of the catastrophic hygienic and provisioning conditions: according to official SS statistics, during the twelve months from July 1942 through June 1943 alone, 110,812 persons died of disease and hunger in all of the concentration camps of the Reich. The mass extermination of the Jews by gassing began in 1941-1942 and occurred exclusively in a few facilities selected and equipped with appropriate technical installations, above all in the occupied Polish territory (but at no place in the Old Reich): in Auschwitz-Birkenau, in Sobibor on the Bug [river], in Treblinka, Chelmno and Belzec.

It is at those places, but not in Bergen-Belsen, Dachau or Buchenwald, where the mass extermination facilities, spoken of in your article [in an earlier issue of *Die Zeit*], were built and disguised as shower baths or disinfection rooms. This necessary differentiation does not, of course, change anything regarding the criminal character of the facility that was the concentration camp. However, it may perhaps help eliminate the annoying confusion that arises from the fact that some ineducable people make use of a few arguments that, while correct, are polemically torn from the context, and that, rushing to respond to them are other people who, although they have the correct overall view, rely upon false or mistaken information.

Dr. M. Broszat
Institute for Contemporary History
Munich

Keine Vergasung in Dachau

Weder in Dachau noch in Bergen-Belsen noch in Buchenwald sind Juden oder andere Häftlinge vergast worden. Die Gaskammer in Dachau wurde nie ganz fertiggestellt und „in Betrieb" genommen. Hunderttausende von Häftlingen, die in Dachau oder anderen Konzentrationslagern im Altreichsgebiet umkamen, waren Opfer vor allem der katastrophalen hygienischen und Versorgungszustände: Allein in den zwölf Monaten von Juli 1942 bis Juni 1943 starben laut offizieller Statistik der SS in allen Konzentrationslagern des Reiches 110 812 Personen an Krankheiten und Hunger. Die Massenvernichtung der Juden durch Vergasung begann 1941/1942 und fand ausschließlich an einigen wenigen hierfür ausgewählten und mit Hilfe entsprechender technischer Einrichtungen versehenen Stellen, vor allem im besetzten polnischen Gebiet (aber nirgends im Altreich) statt: in Auschwitz-Birkenau, in Sobibor am Bug, in Treblinka, Chelmno und Belzec.

Dort, aber nicht in Bergen-Belsen, Dachau oder Buchenwald, wurden jene als Brausebäder oder Desinfektionsräume getarnten Massenvernichtungsanlagen errichtet, von denen in Ihrem Artikel die Rede ist. Diese notwendige Differenzierung ändert gewiß keinen Deut an der verbrecherischen Qualität der Einrichtung der Konzentrationslager. Sie mag aber vielleicht die fatale Verwirrung beseitigen helfen, welche dadurch entsteht, daß manche Unbelehrbaren sich einzelner richtiger, aber polemisch aus dem Zusammenhang gerissener Argumente bedienen, und daß zur Entgegnung Leute herbeieilen, die zwar das richtige Gesamturteil besitzen, aber sich auf falsche oder fehlerhafte Informationen stützen.

Dr. M. Broszat, Institut für Zeitgeschichte, München

"Something Terrible"

"Americans didn't used to be gleeful about enemy soldiers dying . . . It is television that has made us . . . without pity. Something terrible has happened to America."

— Kurt Vonnegut, Jr., at Johns Hopkins University, citing the joy Americans exhibited during the Gulf War. Quoted in: *Oakland Tribune*, Dec. 12, 1991, p. A 16.

Irving Barred From Australia

Major Newspapers and Civil Liberties Groups Denounce Ban Against Historian

Bowing to intense pressure, the Australian government has banned British historian David Irving from the country.

In a February 10 letter, the best-selling historian was informed of the decision by Immigration Minister Gerry Hand to deny him a visa to visit the country for a lecture and promotional tour that was to begin March 17. The pretext given by Hand for barring Irving is that he is "likely to become involved in activities disruptive to, or violence threatening harm to, the Australian community or a group within the Australian community."

This government action, which has received enormous media attention in the island nation, is part of a growing international effort to silence Irving and all others who reject the orthodox Holocaust story. (Because of his dissident views on the Holocaust, Irving was deported from Canada in November, and in January a German court fined him $18,000 for telling an audience that the "gas chamber" shown to tourists at Auschwitz is a postwar reconstruction. For more on this ominous campaign, see the January-February 1993 *Journal*.)

Australia's Zionist and Jewish community organizations — which have expressed anger over the British historian's dissident views of the Holocaust story — predictably applauded the ban. To permit Irving into the country, claimed *The Australian Jewish News*, would be "against the national interest." (Editorial, Feb. 19)

Staunch Newspaper Support for Freedom

On the other hand, the country's leading daily newspapers and civil rights organizations have sharply criticized the ban as an unnecessary and dangerous assault against free speech.

With candor that is all but unthinkable in the United States, Canada and western Europe, Australia's leading newspapers identified pressure from Jewish organizations as the critical factor behind the government ban. The country's most influential papers also forthrightly condemned the campaign by Jewish groups to impose their views on the rest of society.

Typical is the view of *The Age*, one of Australia's most influential papers. The Melbourne daily editorially denounced the ban as "neither courageous nor right" (Feb. 13), and went on to explain the political factors behind the action:

> The government was under strong pressure from the Jewish community to exclude him, but the reasons given by the Minister for Immigration, Mr. Hand, fall short of a convincing justification. It appears that the government calculated that — especially with an election pending — it would be politically safer to placate an influential lobby group, and others who find Mr. Irving's view obnoxious, than to uphold the principle of free speech and travel for a highly provocative polemicist.

Another prominent Australian daily, *The Sydney Morning Herald*, expressed a similar editorial view (Feb. 16):

> The Zionist Federation of Australia and the Council of Australian Jewry last year opposed the entry of Mr. Irving into Australia because of his views on the Holocaust. The federal government has now bowed to this pressure from Jewish community groups. Re-election considerations, rather than the maintenance of a vibrant and healthy concern for free speech in Australia, have — unfortunately — won the day. . . . The ban on Mr. Irving should be lifted.

The Adelaide *Advertiser* called the ban "an assault on free speech." (Editorial, Feb. 17). While dismissing Irving's views on the Holocaust issue as "outlandish," the paper forthrightly affirmed:

> . . . In succumbing to pressure from The Zionist Federation of Australia and the Council of Australian Jewry, the government (and the [political] opposition) risk appearing as bigoted as the man it apparently thinks we should all fear too much to allow into our midst.
>
> There is little substance to claims that Mr. Irving presents a public danger, or is likely to incite violence. And the law is well equipped to deal with such eventualities. He has not done so in previous visits to Australia.
>
> In a country that thrives on freedom, it is intolerable to have censorious politicians abrogating on our behalf one of our most basic tenets of democracy.

The Australian similarly termed the Irving ban "an ill-conceived exercise in censorship." (Editorial, Feb. 15). The Sydney-based national daily went on:

> It would be unwise for a government to deny entry to a person receiving implied threats of violence rather than seek to prevent those making the threats from succeeding in an attempt to muzzle views they oppose.
>
> . . . Only the naive observer would accept the government's stated reason for not granting Mr.

Irving a visa. It is his views that are considered unacceptable, not the likelihood of their public expression being the occasion of violence.

Restraints on open debate, in the long run, are not in the best interests even of a societal minority such as the Jewish community, however understandable its sensitivity about the Holocaust, and the persistence of its horror in living memory, may be.

After declaring that the ban against Irving "must be reversed," the Melbourne *Herald-Sun* (Editorial, Feb. 16) went on to explain:

The ban makes a nonsense of the government's censorious hectoring of other countries for their denial of human rights, including the right of free speech. . . . If the Australian government had not bowed to pressure from the understandably sensitive Jewish community, few Australians would have noticed Irving's coming and going.

A Professor's View

An emeritus professor at Australia's La Trobe University, J.S. Gregory, eloquently denounced the ban against Irving. (*The Age*, Feb. 17). The former history professor wrote:

Now that Salman Rushdie is venturing out into the world again and giving the occasional lecture, would Mr. Hand be prepared to ban him from entering Australia, should he express an interest in doing so, and should some pressure group, different from that active in the Irving case, argue that any lecture by him could provoke community disturbances?

Just for what sensitive issues, for which pressure groups, is Mr. Hand prepared to abandon the liberal principle, basic to our democratic system, that any minority opinion, however extreme, may be freely expressed in our open society unless it actively advocates violence and civil disorder?

Unless Mr. Hand can prove that this is Mr. Irving's intent, he should revoke his obnoxious ruling and help defend, not subvert, this honorable and civilized principle. This current ruling fits such governments as that of post-Tiananmen China, and too many others, but not Australia's — whichever party wins the coming elections.

ACLU Offers Help

The Australian Civil Liberties Union (ACLU) has offered legal help to overturn the ban. "There is no valid reason to refuse him [Irving] entry into the country, and I think he will win a High Court appeal," said ACLU president John Bennett, who is a member of this *Journal*'s Editorial Advisory Committee. (*Herald-Sun*, Feb. 15.)

In an op-ed opinion piece in the *Herald-Sun* (Feb. 17), Bennett went on to explain:

The main argument to exclude David Irving is that his presence may have been disruptive. I have chaired two meetings for Mr. Irving, in 1986 and 1987, during his lecture tour. His meetings were well publicized and well attended, with not one interjection, and neither being disruptive by inciting violence or racial tension.

Mr. Irving says the explanation of the Jewish Holocaust is exaggerated, and I think his view should be capable of public discussion and to be treated fairly.

Views Better Known

As a result of the ban, Irving and his Holocaust views have, ironically, become better known than ever in Australia. The enemies of free speech seemingly did not reckon with the staunch stand of Australia's major daily papers, or with modern communications. Because of the ban — and in defiance of it — Irving appeared, for example, by satellite hook-up as a guest for 20 minutes on a prime-time Australia television program, February 16.

"Counter-Productive"

Reflecting on the furor over the ban, Isi Leibler, President of the Executive Council of Australian Jewry (ECAJ), complained (in the pages of *The Australian Jewish News*, March 19) that "the public debate centered on the 'powerful Jewish lobby' and what was presented as its denial of freedom of expression . . ."

He went on to revealingly admit: ". . . the ECAJ accepts that one lesson the Irving episode demonstrates is that it can be sometimes be counter-productive for Jewish organizations publicly to express satisfaction when the government responds positively to our concerns." In such cases, Leibler suggests, Jewish groups should act silently and conceal their role.

Irving Confident

Declaring that "the battle for freedom of speech is just beginning," Irving himself remains defiant and confident of ultimate victory. "I don't intend to be beaten. I'm a fighter." He says:

Free speech is becoming a rarity around the world, and it is being restricted to those with politically correct views. I'm not politically correct. I express views based on information I've dug out of archives. I may be wrong, but freedom of speech means the right to be wrong. If I'm telling lies or half-truths, why don't they let me come to Australia and expose me?

By this restriction of the freedom of speech in Australia, and of the rights of Australians to hear me, my opponents will regrettably achieve precisely the result they wished to avoid — namely an increase in anti-Semitic feelings among ordinary Australian citizens.

Encouraged by the strong press support for his

right to speak in Australia, the British historian is optimistic about winning a High Court appeal because, as he puts it, the government "has no case."

— M. W.

Zionism and the Press in Australia: Two Views

While the press in Australia may be less inhibited than that of many other countries, journalists there — like their counterparts elsewhere — must still contend with considerable pressure from the Jewish-Zionist lobby. Recently, some prominent Australian journalists were invited by the quarterly journal *Generation* to discuss how that country's media deals with issues of concern to the Jewish community. The frank responses of two of them are reprinted here from *The Australian Jewish News* [Melbourne edition], Dec. 4, 1992 (p. 19):

"I Surrender"

I have said publicly that I will never write or speak on the subject of Israel or Palestine ever again. Here is why:

The Zionist lobby in this country is malicious, implacable, mendacious and dangerous. They have caused me a great deal of lost sleep — and in the end my insomnia has not contributed anything to the resolution of the conflict over Palestine. I might as well keep my mouth shut and get some sleep.

What's more, once the expression "anti-Semite" hits the air, or, heaven forfend, the sacred formula "six million" is uttered, then I know from bitter experience that there is not one manager or editor in the country who will defend an underling. We are thrown to the jackals.

In the end the truly tolerant have no defence against intolerance. I surrender. To the Zionists I say: you win. To the Palestinians: forgive my cowardice.

— Terry Lane, broadcaster for ABC television and a newspaper columnist.

"Own Worst Enemies"

I have fronted at numerous Jewish fundraising dinners, written obsessively about the Holocaust, trudged around the death camps, performed opening ceremonies at exhibitions in the Great Synagogue in Sydney and fulminated against John Bennett and other revisionists.

As a consequence, I've enjoyed excellent relations with the Jewish community and with its principal political and social organizations

And then a funny thing happened. I was the guest speaker at a fundraising dinner at Jewish doctors in Sydney. It was a pleasant, congenial occasion, and despite my friendly criticism of certain aspects of Jewish political behavior (in Australia), I was warmly applauded.

However, the Jewish News gave a slightly distorted version of what I'd said, and, lo and behold, I suddenly became the Jews' worst enemy. Dozens of letters accused me of being an anti-semite.

I then received an extraordinary letter from [Jewish community leader] Bill Rubinstein which I found offensive in tone and remarkably patronizing. As it illustrated some of the very points I'd made in my talk to the doctors, I published it in The Australian and all hell broke loose. Lots more letters accusing me of being an anti-semite.

All in all, it was such a bruising and unpleasant experience that I decided not to write on Jewish matters again. Or at least to take a long sabbatical from matters semitic.

I could cover pages with evidence of my good-will to the Jewish community. . . . In short, I felt that I'd paid my dues. And yet it took only a hint of cautious, friendly criticism to put me on the receiving end of Jewish anger.

. . . When it comes to dealing with the outside world, with we goyim who are also concerned by aspects of Israeli policy, the [Jewish] ranks close and the reactions can be excessive.

Free Speech Appeal

GET IRVING BACK INTO AUSTRALIA and CANADA!

DAVID IRVING has lodged an appeal in Australia's Federal Court to revoke the ban against him in that country. He is also starting legal action against some Australian newspapers for libel.

Last November, his two-week battle to stay in Canada ran up $8,000 in legal costs. Halls were rented and fees were lost. He has begun lawsuits in Vancouver and Toronto to get back into Canada.

This worldwide legal fight costs money.

He needs your help to carry on the battle against the falsifiers and perjurers in Canada and Australia.

This fight must not fail.

Checks for the **David Irving Legal Fighting Fund** can be sent to P.O. Box 1707, Key West, FL 33041, USA (or to Focal Point, 81 Duke Street, London W1M 5DJ, England).

Mr. Irving will personally acknowledge all contributions.

The Fight Goes on —To Final Victory!

I could tell you of many attempts to repress or suppress an energetic debate on matters relating to Israel. I could describe a number of circumstances where Jewish organizations used a sledge-hammer to crack a walnut, over-reacting in a ludicrous manner to things they'd found objectionable in print or broadcasting.

When talking to the wider world, I try and explain such excesses in terms of Jewish suffering and anxieties. But when I talk to Jews, I have to say that, again and again, you're your own worst enemies. Instead of trying to persuade people to your point of view, there's a tendency to bully, to threaten, to censor.

So as a friend who has laid wreaths at the concentration camps. . . . let me ask Australian Jews, and Jewish organizations, to be more careful in the way they respond to debate in the Australian media. In America there has been a systematic overkill which has led to widespread resentment. I would not like that to happen here.

— Phillip Adams, columnist for *The Australian*, a Sydney-based nationally circulated daily paper, and a broadcaster for ABC television.

Holocaust Revisionism is not 'Hate Speech,' Canadian Officials Affirm

On August 27, Canada's Supreme Court dismissed charges against Ernst Zündel of "publishing false news" because he had circulated a reprint edition of a booklet that disputes the generally accepted Holocaust extermination story. The Court struck down as unconstitutional the law under which the German-Canadian publisher and commercial artist had been convicted. (For more on this, see the *IHR Newsletter*, Oct. 1992, pp. 1-3.)

At a news conference immediately following the Court's ruling, Zündel defiantly repeated his view of the Holocaust story, provocatively calling it a "hoax" and a "racket."

Canadian Jewish groups promptly responded by demanding that Zündel be tried again for the same "crime," this time under Canada's "hate law" that bans willful incitement to hatred. Bernie Farber, national director of the Canadian Jewish Congress, filed a formal complaint against Zündel with the "Pornography/ Hate Literature Section" of the Ontario Provincial Police in Toronto.

In a letter of March 5, 1993, Ontario Provincial Police Staff Sergeant Robert E. Matthews responded to Farber's complaint:

> In the above letter of complaint [of Sept. 9], you [Farber] allege that Mr. Zündel is wilfully promoting hatred towards an identifiable group, that being the Jews, when he makes statements through the media in which he denies the Holocaust. The statements in question were those made by Mr. Zündel at a news conference called by him at his residence on August 27, 1992, immediately following his acquittal by the Supreme Court of Canada on charges of Section 181 of the Criminal Code of Canada. Mr. Zündel also made further statements on that same date to radio talk show hostess Ms. Jane Hawton of CFRB radio in Toronto, and those statements were broadcast to her listening audience.
>
> The statements . . . have been investigated and a legal opinion has been received from the Ministry of the Attorney General. Based upon the legal advice and the results of the investigation, it has been determined that the statements made by Mr. Zündel on that date do not constitute an offense contrary to ["hate law"] Section 319(2) of the Criminal Code.

In spite of this statement, Canadian Jewish groups have vowed to continue their efforts to legally silence Zündel. (*Canadian Jewish News*, Toronto, March 18, p. 4)

Zündel Responds

Saying "two can play this game," Zündel responded to the Canadian Jewish groups' 1992 move by filing a complaint of his own on September 3 with the Ontario Provincial police. In his formal protest, he cited a statement by Elie Wiesel in the book, *Legends of Our Time*: "Every Jew, somewhere in his being, should set apart a zone of hate — healthy, virile hate — for what the German personifies and for what persists in the German." In his letter to the Provincial Police, Zündel commented: "I know of no other clearer invitation to hate in any book or publication I have seen." (As we go to press, Zündel has not yet received a response to his formal charge.)

Incidentally, the often-repeated assertion that "Holocaust denial" is "anti-Semitism," or constitutes "promoting hatred against Jews," is not only inaccurate, it insults Jewish persons who have supported Holocaust Revisionism. (Joseph Burg, for example, himself a Holocaust survivor, testified on Zündel's behalf in the 1988 trial.)

Like the August ruling of Canada's Supreme Court, the March statement of Ontario Provincial officials is not merely vindication for a man who has fought tirelessly for civil rights and justice for his people, it is an important victory for the cause of free speech and free historical inquiry. Canada's forthright affirmation of the principle of freedom of speech for those who reject the Holocaust extermination story is particularly gratifying at a time when dissident views of twentieth-century history are banned in Israel and several European states.

— M. W.

A Sacred Cow Is Gored Among the Longhorns

Brad Smith's Campus Project Ad Printed After Furious Clash at University of Texas

Austin Cable Television to Broadcast Cole Auschwitz Video

THEODORE J. O'KEEFE

On February 19, after 15 months of intimidation and pressure by the Anti-Defamation League of B'nai B'rith, the *Daily Texan*, campus newspaper of the University of Texas (Austin), published a half-page advertisement defending and promoting David Cole's breakthrough video on the alleged gas chamber at Auschwitz.

The advertisement, placed by Bradley Smith's Campus Project in the form of a reasoned and effective "Open Letter" by Cole, was only published after the *Daily Texan* and the Texas Student Publications (TSP) Board, which oversees the paper, had refused to publish a straightforward quarter-page advertisement for the Auschwitz video. (For more on Cole's video, see the March-April *Journal*.) Publication of the Revisionist ad resulted in campus, city, and state-wide publicity; led to the theft of thousands of copies of that *Daily Texan* issue; and provoked an enraged letter from the thought police at the ADL's Houston office.

But the impact of Holocaust Revisionism on the campus of Texas's biggest university and across its capital city may be just beginning. As this issue of the *Journal* goes to press, the controversial Revisionist video is scheduled for broadcast four different days over Austin public access cable television. The weeks-long, heavily reported battle to publish the video ad, the appearance of Cole's half-page open letter, and the frenzied response to its publication have resulted in priceless advertising to the estimated 200,000 public access audience in the Austin area, setting the stage for an unprecedented opportunity to present Holocaust Revisionism directly to a large and sophisticated public.

Furthermore, the ADL's interventions, repeated and heavy-handed, into the affairs of the *Daily Texan*, have created an excellent opportunity for a Campus Project counter-attack and a campus backlash: For example, one speaker brought by the ADL to the University of Texas to intimidate proponents of publishing a Campus Project ad is one of the chief players in the recent *Liberators* hoax.

ADL's Initial Victories

Nowhere has the battle to bring the findings of scholarly Holocaust Revisionism into print for college and university readers been as protracted and as hotly contested as at the University of Texas (Austin). Since late fall, 1991, Bradley Smith, under the auspices of the Campus Project of the Committee for Open Debate on the Holocaust (CODOH), has sought to place three different advertisements putting the Revisionist case for public discussion of admitted anomalies in the Establishment version of the Jewish Holocaust story into the *Daily Texan*, which circulates to 38,000 readers in and around the biggest, oldest, and most prestigious branch of the University of Texas. During that time, the Texas Student Publications Board had voted *eight* times on whether to publish a Campus Project advertisement before voting last February 18 to run Cole's half-page open letter.

Until then, Jewish organizations, led by the ADL, had been successful in applying irresistible pressure on the campus paper's student editors as well as on the controlling Texas Student Publications board to prevent publication of the Campus Project ads. Clear evidence for this pressure has been provided by the ADL itself. In an article in the June 1992 issue of the Zionist group's newsletter *On the Frontline* ("The Battle of Austin: An ADL Success Story"), Jeffrey A. Ross, director of the ADL's Campus Affairs/Higher Education Department, reveals that "ADL regional, national, and international resources were brought into play" against freedom of speech and inquiry at the University.

Ross also describes how, to combat publication of Smith's first ad, "The Holocaust Controversy: The

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Theodore J. O'Keefe is an editor with the Institute for Historical Review, and former editor of the *Journal*. Educated at Harvard University, he is the author of numerous articles on historical and political subjects.

Case for Open Debate," ADL officials were brought in to meet with editors of the *Daily Texan* and members of the TSP Board to "provide evidence of Smith's ties to the extremist hate movement [*sic*]," and to "sensitize the editorial board to the deep emotional meaning of the Holocaust to the Jewish community." "As a result," Ross writes, "the ad was rejected."

A second Revisionist ad, based on *Journal* editor Mark Weber's essay, "The 'Jewish Soap' Holocaust Myth," was offered for publication in spring 1992. An ADL-organized team consisting of Ross, Professor Deborah Lipstadt, and Johnnie Stevens, a veteran of the US Army's 761st Tank Battalion, was brought to Texas to combat the Revisionist threat.

Why Stevens? Because, according to Ross's article, his unit "had liberated Buchenwald." In fact, as detailed elsewhere in this issue of the *Journal*, the story that the 761st Tank Battalion, a largely black outfit, liberated the camp is lie that was fabricated years after the war. Nevertheless, unlike those veterans of the 761st who helped to expose this hoax, Stevens is quoted explicitly as having "shot up [Buchenwald] and chased the guards out of there" in *Liberators* (p. 217), a book based on the deceptive documentary of the same name. Whether unwittingly or not, the ADL, which opposed the Campus Project's ads as untruthful, was last April promoting a palpable and subsequently exposed hoax as part of its campaign to "inform" the University of Texas community of the alleged truth of the Holocaust.

When "sensitivity" and the ADL's brand of "historical objectivity" failed to sway the TSP Board, the Zionist-Jewish "watchdog organization," Ross reports, switched to legal intimidation. Discovering that TSP Board guidelines for opinion advertising require that permission be obtained before citing the words of third parties, the ADL's Israel Office alerted Shmuel Krakowski, director of Yad Vashem (who is cited in the "Jewish Soap" ad), while the ADL's New York-based Braun Center for Holocaust Studies informed the American authorities cited in the ad's text. Deborah Lipstadt, America's leading would-be debunker of Holocaust Revisionism, also cited in the ad, and conveniently on the scene, threatened to sue the university if the ad appeared.

After a serious of tumultuous meetings of the Texas Student Publications Board, at least one of which required protection by campus police (during one session a board member supportive of the ad on free-speech grounds, Professor John Murphy, was struck by a raging proponent of censorship), and after additional ADL pressure, this time brought to bear on the University of Texas's Board of Regents from the ADL's Dallas and Houston offices, the ADL got its way: last April 29, the Board rejected the Campus Project's second advertisement. As Ross crowed in the group's June 1992 newsletter: "It was a hard fought victory but well worth it in the context of the fact that, following the decision in Texas, not a single college or university newspaper has chosen to accept the second Bradley Smith ad."

If at First You Don't Succeed . . .

While the Committee for Open Debate on the Holocaust can't hope to match the ADL's massive resources and terrifying influence, Director Bradley Smith is at the very least his censors' equal in persistence. Because his opinion ads were increasingly prey to rejection (thanks to nation-wide smear efforts led by the ADL and other Jewish groups), he decided to advertise for sale a tangible product: he reasoned that an accurate description of the product offered would be tougher to reject on the grounds that it was untruthful or "anti-Semitic."

And CODOH's Campus Project now had a product to offer, thanks to Smith's cooperation with young Revisionist (and Jewish) video producer David Cole in making "David Cole Interviews Franciszek Piper." This video is the most competent Revisionist film on Auschwitz — or any concentration camp site — to date, and contains dramatic evidence, in the form of an admission by Dr. Franciszek Piper, director of archives at the Auschwitz State Museum, that millions of tourists have been and continue to be misled as to the authenticity of the facility exhibited as a homicidal gas chamber at the Auschwitz I Main Camp.

Approaching the *Daily Texan* yet again, in February 1993, the Campus Project sought to publish a small advertisement for the video. The paper's editorial board refused to publish it, not merely because its description supposedly misrepresented the facts — not about the video, but about the "Holocaust"! — but also because the student editors, evidently all too well "sensitized" by the ADL, claimed to detect a subtle but sneering reference to the earlier "Jewish Soap" ad in the new ad's headline: "Auschwitz Director Comes Clean about Fraudulent 'Gas Chamber' in Exclusive Interview." Yet again, it was "no soap" at the *Daily Texan*.

Once more, Smith went through the cumbersome procedure of appealing the campus paper's decision, first to a review committee of the Texas Student Publications Board, and then to the entire board. Both bodies upheld the newspaper's decision to reject.

But Smith still wasn't giving up. Quickly, what David Cole called "Plan B" was put into effect: Smith now submitted a half-page "Open Letter to the *Daily Texan*," written by Cole, in which the video's producer explained, frankly and personally, the intellectual curiosity and skepticism that had led him to challenge the "Holocaust" gospel, and

the concern for free inquiry and open discussion that motivated him, despite all the risks, to record and distribute the truth about the Auschwitz "gas chamber."

The *Daily Texan* again refused a Campus Project ad, but on February 18, by a vote of 6-5, the Texas Student Publication Board overruled the paper's editors. Cole's open letter was published the next day.

The Reaction

Publication of the "Open Letter" set off a geyser of fury among Revisionism's opponents, at the University of Texas and elsewhere. The university's president, Robert Berdahl, weighed in with an intellectually flaccid and morally flabby "guest column" in the *Daily Texan* deploring the "insult" the advertisement allegedly inflicted on "the Jewish people." As to the Holocaust, Berdahl, a self-described "German historian," issued the following pronouncement, evidently meant to stand as a thundering *ipse dixit*: "*It happened.*" And, for weeks thereafter, the pages of the campus paper seethed with enraged denunciations by students and faculty members of Cole, Revisionism, and the TSP Board's decision to permit the advertisement.

Opponents of free inquiry and of historical truth weren't just writing letters, however. On the morning the Cole letter was published, two people in a pick-up truck were seen looting *Daily Texan* distribution bins; at least 3,000 copies of the paper were stolen that day, according to a subsequent story in the *Daily Texan* bearing the odd headline: "Holocaust Ad Provokes Theft, Draws Criticism." If the story is to be believed, a campus policeman said that "no arrests were made because *The Daily Texan* decided not to file charges."

There were the standard "campus protests," too, as hundreds of students lobbied for the right of would-be intellectual Catchers in the Rye — like Berdahl and the wardens from the ADL — to rush periodically out of the undergrowth to drag students away from the threatening precipice of the tolerance, skepticism, and free discussion that brings intellectual maturity. On March 9, Jewish leaders, representatives of local gay and lesbian groups, the president of the Austin chapter of the NAACP, and at least four Texas state legislators spoke out against "intolerance" at a rally of the intolerant organized by the campus chapter of Hillel House (B'nai B'rith's student branch), which has worked closely with the ADL from the opening of Smith's campaign at the University of Texas.

Nine days after the "Open Letter" was published, the ADL's Houston office issued an enraged, volcanic belch in the form of a letter to, not the *Daily Texan*, but the *Houston Chronicle*. Headlined "Stop Spreading Hatred," the letter, written by Mark Wise and Barbara Harberg, chairman and director of the regional office, is a little masterpiece of spite, petulance, and menace. Brazenly revealed is the ADL's 15-months-long campaign of intimidation against the campus paper and the student publications board. The ADL officials emotionally invoked the right of any newspaper to reject advertising "whose main purpose is to spread hatred, to promote anti-Semitism and to reduce the victims . . .," and grimly pronounced: "Far from an issue of free speech, the publication of the Holocaust revisionist ad demonstrated an insensitivity which allows the rankest form of anti-Semitism to flourish." One may hazard the guess that, after reading and digesting this ADL anathema, the staff of the *Daily Texan* and the members of the Texas Student Publications Board breathed prayerful thanks that they don't happen to live in, say, the Gaza Strip.

Access at Last

Had the Battle of Austin ended with publication of Cole's "Open Letter," Smith and Cole could have declared moral victory, and then waited for a trickle of orders from *Daily Texan* readers curious enough to write for details on ordering the video. But friends of freedom were at work in Austin, making arrangements for Cole's Auschwitz videotape to be shown on the area's public-access cable channel. (As we have already mentioned, public-access television offers unrivalled opportunities to get out the Revisionist message. See the *IHR Newsletter*, Oct. 1992, p. 3)

Just as important, the Campus Project was able to disseminate specific information on the date and time of the showings. A provocative advertisement for the showings was accepted and published in the weekly television section of the *Austin American-Statesman*, the area's main daily newspaper. And, in a 1960's-style "media event," a local Campus Project supporter alerted the University of Texas at Austin to the video showings in unmistakable and unavoidable fashion: he drove around the UT campus and the city of Austin, proclaiming the upcoming programs in a 40-foot-long ad painted on both sides of his semi-trailer! Finally, during the week that his video will be broadcast, Cole was in Texas, where he was interviewed on at least two television programs.

As we go to press, it isn't yet clear how many of those in the Austin area who receive cable television watched the video. What seems certain, though, is that, thanks to the unprecedented efforts of the ADL, and the resulting 15-month public controversy over placement of what started out as a simple, one-shot Revisionist advertisement, the biggest audience to date watched the best Revisionist video presentation ever made. At long last, many thousands of Texans were able to see and hear the Revisionist case directly, and judge its merits for themselves.

The Campus Project's combined media breakthrough in Austin represents its most significant

victory to date, just as it marks perhaps the most stinging defeat yet inflicted on the Anti-Defamation League in its efforts to censor Historical Revisionists.

French Scholar Who Questioned 'Gas Chamber' Claims Recants After Three-Year Campaign of Intimidation and Violence

Jewish Students Force Cancellation of University Class

In August 1987, a professor of economics at Jean Moulin University in Lyon expressed, in passing in a scholarly article published in an economics journal, skepticism about claims of wartime mass killings of Jews in gas chambers and, in a footnote, mentioned a Revisionist book by Serge Thion and Robert Faurisson.

As a result of these few lines, Bernard Notin soon became a victim of an intense three-year campaign of persecution, threats and intimidation.

The same Jewish-Zionist organizations that had targeted French Revisionist scholar Dr. Robert Faurisson in 1978-79 at another university in Lyon launched a vehement campaign against Notin and his university, which was described as a nest of snakes and Nazis.

Intense Pressure

For a time the University defended Notin's right to teach, pointing out that he had never said anything about gas chambers, the Holocaust or Holocaust Revisionism in any of his lectures. However, after intense pressure (including financial pressure) was brought against the University for this stand, it abandoned Notin.

Banned from teaching for three years, he was transferred to work — at a reduced salary — as a kind of archivist. A lawsuit was also successfully brought against him for his 1987 article, and he was fined 25,000 francs (about $4,500).

In 1988, Notin's wife found their family dog stabbed. In spite of its severe wounds, it was saved. A few weeks later, their family cat was found stabbed to death. Notin (who is 42), and his wife have five children, aged four and a half to ten. They are all dependent on his income.

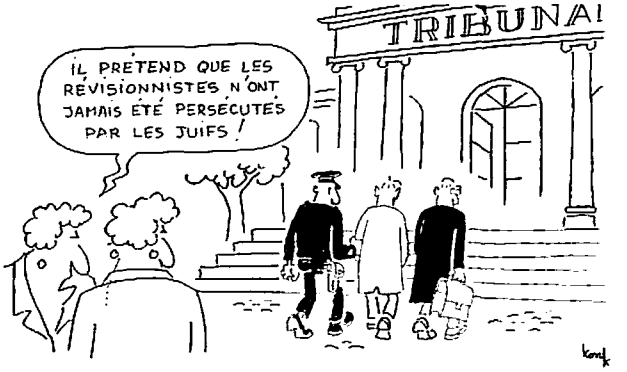
In January 1993, University authorities decided to quietly permit Notin to resume teaching. This move might have succeeded if it were not for a new campaign against him by the French daily newspapers *Le Monde* and *Libération*.

On January 30, a mob of about 50 Jewish students carrying a Star of David confronted Notin on the first day of his economic forecasting class, physically preventing him from entering the classroom and forcing cancellation of his class.

Instead of disbanding the violent group, which Notin called "the forces of hysteria," school administrators gave in and decided to cancel the lecture. New threats were made against his wife and children, and the Jewish Student's Association (*Union des étudiants juifs de France*) issued a statement demanding that he be barred from ever teaching.

Notin Recants

Unable to withstand any more such pressure and intimidation, Notin decided to recant. In a February 3 statement issued to the media, he declared that there was a wartime genocide against the Jews, and that Jews were killed in gas chambers. He criticized Holocaust Revisionism and begged the pardon of those he might have offended.



"He claims that the Revisionists have never been persecuted by the Jews!" French cartoonist "Konk" subtly comments on the legal persecution of Revisionism in his country.

For three years, comments Dr. Robert Faurisson, Notin behaved with great courage while he and his family suffered terribly. But the tension in France is now so high that he was obliged to abjure his "heretical" views. He is courageous, but not heroic. No one has the right to criticize him.

In Lyon, comments Faurisson, "law is made and decided by the Jewish organizations, and especially by their leader, Doctor Marc Aron, a cardiologist and president of the European section of the World Jewish Congress."

The most terrible aspect of this entire affair, Faurisson believes, "is that in the whole of France and in spite of Jewish violence against Notin shown on television and reported in all the newspapers, not a single intellectual, not a single professor, dared to protest."

William Lindsey

William B. Lindsey — a good friend of the Institute for Historical Review and a member since 1983 of this *Journal*'s Editorial Advisory Committee — died on February 4.

Dr. William Lindsey at the 1992 IHR Conference

A native of Texas, Bill earned a bachelor of science degree from the University of Texas, and a doctorate in chemistry from Indiana University (Bloomington). He worked for 33 years as a research chemist for the Dupont corporation.

As a professional chemist with a keen interest in Second World War history, he was particularly curious about the claims of wartime mass killings of Jews in "gas chambers" at Auschwitz-Birkenau using hydrogen cyanide gas from Zyklon B, a commercial insecticide and pesticide. Consequently, he conducted several inspection visits of the sites in Poland of alleged wartime "extermination camps," including Auschwitz, Auschwitz-Birkenau and Majdanek.

In February 1985 he testified in the "Holocaust trial" in Toronto of German-Canadian publisher Ernst Zündel. Lindsey was recognized by the court as a expert witness on hydrogen cyanide. Based on a careful on-site examination of the "gas chambers" at Auschwitz, Birkenau and Majdanek, and on his years of experience, he declared under oath:

> After looking over the evidence . . . I've been forced to conclude it is impossible for it to have happened the way it's been described. . . . There are too many inconsistencies. . . . I have come to the conclusion that no one was willfully or purposefully killed with Zyklon B in this manner. I consider it absolutely impossible.

For a man of Lindsey's standing and background, making such a statement in public took considerable courage, especially in 1985. (Since then, acknowledged specialists in several different countries have authoritatively validated his pioneering testimony. See, for example, the Winter 1992-93 *Journal*, esp. pages 427-428.)

A steadfast friend of the IHR, he addressed the Fifth IHR Conference in 1983 on "Zyklon B, Auschwitz, and the Trial of Dr. Bruno Tesch." (His presentation was published in the Fall 1983 *Journal*, and is also available on audiotape from the IHR.)

In the years since his retirement in 1985, he and his wife Tessy made their home in Camp Hill, Pennsylvania. Several of us who counted this generous, intelligent and unassuming man as a good friend were glad to see him again last October at the Eleventh IHR conference. We were very saddened to learn, just a few weeks later, that he had leukemia, and could not expect to live much longer.

Bill is survived by his wife, their two sons, Michael and Robert Lindsey, and one grandson.

— M. W.

Ivor Benson

Ivor Benson — author, journalist and current affairs analyst, and a good friend of the Institute for Historical Review — died in mid-January in a small market town in West Suffolk, England, where he and his wife had lived for nearly eight years. He was in his 86th year.

Ivor Benson at the 1990 IHR Conference

Benson was born of Swedish parents in November 1907 in South Africa (Orange Free State), and grew up in South Africa and Rhodesia (now Zimbabwe). His writing career began as a teenage reporter with the *Natal Mercury* in Durban (South Africa). After work for the London *Daily Telegraph* and the *Daily Express*, he became chief assistant editor of the Johannesburg *Rand Daily Mail*, then South Africa's leading morning paper. He resigned that post because of what he regarded as the paper's entrenched misrepresentation of truth. He also served as assistant editor of the *Sunday Tribune* in Durban.

During the early months of the Second World War, he worked as a freelance journalist in Poland, Finland and Sweden. He left Norway just ahead of the occupying German forces. After returning to South Africa to enlist, he served with distinction as an officer under British command in tank and armored car units in north Africa and Italy.

In 1960, he was the last journalist to leave the embattled Congolese city of Elisabethville (now Lubumbashi). His exclusive first-hand reports on the chaos and bloody fighting there appeared in

newspapers around the world. In 1963 he delivered a series of acclaimed weekly broadcasts of news analysis and commentary over the South African Broadcasting Corporation. Then, from 1964 to 1966, he served as Information Advisor to the government of Rhodesia (then headed by Ian Smith).

For most of the rest of his life, he was an independent political analyst and commentator on world affairs. For 15 years until his death, he wrote and published *Behind the News*, a courageous and well-written monthly newsletter that enjoyed an influence out of all proportion to its modest circulation.

He traveled widely and lectured on four continents, including several speaking visits to the United States. He spoke at the Seventh and Tenth IHR Conferences in 1986 and 1990. (These presentations are available on audio tape. The 1990 lecture is also available on videotape.)

Benson's articles in *The Journal of Historical Review* include "The Siege of South Africa" (Spring 1986), "Iran: Some Angles on the Islamic Revolution" (Summer 1989), and "Russia 1917-1918: A Key to the Riddle of an Age of Conflict" (Fall 1990). He wrote several books, including *The Battle for South Africa* and *The Zionist Factor*. (The revised 1992 edition of *The Zionist Factor* is available from the IHR.)

As forthright as he could be in print, in person Benson was invariably kindly and courteous. A devout Christian, he was widely regarded as a man of exceptional character, serenity and integrity. Shortly after his death, his devoted wife Joan commented:

> When Ivor was a young man of about 23 years, he experienced an illumination of the heart and mind, a vision of Truth, which was to guide and stabilize the whole of his long and fruitful life.
>
> Ivor knew the Truth, and this was the inner light which made him a wholly integrated personality. It gave him a special strength and self-discipline throughout his professional work and in all his relations with nature and other people.
>
> By the grace of God, Ivor Benson always fought the good fight, and ran the course to the end.

Over the years, he stayed in close touch with the IHR. In a steady stream of letters, he provided many helpful suggestions and steadfast encouragement, even during the IHR's most difficult periods. His last letter to the Institute was written just a few days before an emergency heart operation from which he did not regain consciousness.

Along with many others around the world, all of us at the IHR will remember Ivor Benson as a good friend and a gentleman of exceptional insight and character.

— M. W.

Doug Collins Honored

Canadian journalist Doug Collins, who addressed the Tenth IHR Conference, has been honored with the Commemorative Medal for the 125th anniversary of Canada's Confederation. He was given the award at a ceremony on January 20 by Member of Parliament Chuck Cook, who represents North Vancouver (British Columbia).

The medal honors Canadians "who have made a significant contribution to their fellow citizens, their community or to Canada," Cook wrote in a letter notifying Collins of the award. "I believe I speak for all of North Vancouver," Cook continued, "when I extend my sincerest congratulations to you on this honour and remind you that your dedication and commitment to your fellow Canadians is greatly appreciated."

Medal recipients were chosen by a special non-partisan committee.

A native of the United Kingdom, Collins served with distinction in the British army during the Second World War. His career in journalism has included work in newspaper, television and radio, both as a reporter and commentator. For his work as a journalist, Collins has been honored with Canada's National Newspaper Award and the MacMillan Bloedel Award. He is the author of several books.

Since 1983 Collins has written a popular and often controversial column for the (North Vancouver) *North Shore News*. (Two of his columns commenting on the Zündel and Irving cases in Canada were reprinted in the January-February 1993 *Journal*.)

Besides Collins, *North Shore News* publisher Peter Speck and *News* Associate Editor Noel Wright were honored with the Commemorative Medal. At the January 20 ceremony, Cook praised the *North Shore News* as "one of the outstanding newspapers of North America." In its circulation area, he went on, "93 percent of us read at least part of the *North Shore News*."

Collins presentation at the 1990 IHR Conference, which dealt with freedom of speech and the Zündel affair, was published in the Fall 1990 *Journal*.

"Unparalleled Brutality"

"The world can sigh in relief. The idol of communism, which spread everywhere social strife, animosity and unparalleled brutality, which instilled fear in humanity, has collapsed. It has collapsed, never to rise again."

— Russian President Boris Yeltsin, in his address to the US Congress, June 17, 1992.

Some Thoughts on Pressac's Opus

A Response to a Major Critique of Holocaust Revisionism

ARTHUR R. BUTZ

(Presented at the Eleventh IHR Conference, October 1992)

Why Another Critique?

Jean-Claude Pressac's 1989 book, *Auschwitz: Technique and Operation of the Gas Chambers*, has been examined at length in *The Journal of Historical Review*[1] and elsewhere. Pressac's principal, almost sole, target is Robert Faurisson, and I expect that Faurisson's critique will become the definitive one. Accordingly, this presentation is not meant to be a thorough critique of Pressac's book.

I do, however, wish to supplement what has already been written and said with some reactions of my own. What will be illustrated is something that I observed long ago and for which Pressac's book is a wonderful example. The "Holocaust" is such a gigantic fraud that it is a cornucopia of absurdities. One has only to contemplate it from a slightly different perspective to see new absurdities tumble out. Alternatively, one can view it from the same perspective after some time has elapsed (or one can ask another person to observe it), with the same results.

Also, Pressac has commented on my work and I think it appropriate to reply.

What Pressac Has Done

It is generally agreed that Pressac did history a service in gathering and publishing documents that were previously unknown, or at least not easily available. He then interpreted these documents in the outlandish ways analyzed in the earlier critiques.

He also accepted the chemical analyses reported by Fred Leuchter in 1988 (and since confirmed by the Institute of Forensic Research in Krakow),[2] and the implication that the alleged mass gassings with the pesticide Zyklon did not leave cyanide traces as were left in the delousing gas chambers (although he is not entirely consistent about this).[3] Thus he invented a gassing procedure that, he claimed without offering evidence, would leave no such trace, declared it to be the one followed at Auschwitz, and found that he was consequently obliged to reject important details in the accounts of two star "witnesses": Commandant Rudolf Höss, who was supposedly in charge of the whole operation, and Dr. Nyiszli.[4] In the course of his exposition, he notes additional problems with the standard testimonies. I am reminded of one of those old cartoons showing a man sawing off the tree branch he's sitting on. As we shall see, even on the basis of the concerns he raised in his book, Pressac should have come down much harder on the alleged eye-witnesses.

In summary, what Pressac offers is (a) an admission that the gassings at Auschwitz cannot be proved by forensic means, (b) admissions that the usual alleged witnesses to exterminations are at least unreliable, and (c) a collection of German documents, ambiguous when taken out of context, that provide what he calls "criminal traces" of exterminations. These three points have been the foci of the earlier critiques of Pressac's book.

Pressac's book is entirely dedicated to supporting his claim that the wartime German authorities at Auschwitz constructed and operated homicidal gas chambers there. He cannot, and does not even try, to connect such operations to any policy emanating from Berlin. Nor does he try to show that there existed a three-year program employing trains continuously crossing Europe and carrying Jews to their deaths, unobserved by Allied intelligence agencies, by German military intelligence, by the Red Cross, by the Vatican, by the Jews facing transport under German policies, or even by the Jewish leaders outside occupied Europe who were publicly wailing about "extermination."[5] Such major historical bounds having long been established, an opus such as Pressac's, with its strict focus on local questions, is the only kind of anti-revisionist essay possible.

Such an author is in the position of a man who would prove that there was a recent war between Illinois and Indiana by scouring the countryside for spent firearms casings. It is not necessary to play his game of dropping all historical context in order

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Arthur R. Butz was born and raised in New York City. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical Engineering and Computer Sciences. In addition to numerous technical papers, Dr. Butz is the author of *The Hoax of the Twentieth Century* (available from the IHR for $9.95, plus $2.00 shipping).

to focus on a purely local matter, but a review of his book can do naught else. Nevertheless, I shall show that the objection that Pressac has dropped context holds even if we agree to play his game. That is, given the restriction of his view to Auschwitz, Pressac still focuses on local matters out of context, this time of the concentration camp in its full dimensions.

The Crematoria

In my view, page 184 of Pressac's book is crucial. Here we are told:

> (1) Mass gassings of Jews in "Bunker 1" (located near the newly built "Birkenau" section of the Auschwitz camp), commenced in 1942, possibly in January but certainly by mid-May.
>
> (2) On February 27, 1942 it was decided that the new 15-muffle Crematorium II would be built at Birkenau rather than at the *Stammlager* (main or original camp).
>
> (3) On some unknown date in May or June 1942, it was decided that an "industrial" extermination of the Jews would be undertaken. The new crematorium were accordingly modified for this purpose, this being indicated by the first "criminal element" to appear on an engineering drawing: the separation of the drainage of the alleged gas chamber from the drainage of the rest of Crematorium II. (Pressac has a very low threshold in detecting a "criminal element.")
>
> (4) In the summer 1942 it was decided that four new crematoria, rather than one, would be built at Birkenau for extermination purposes: Crematorium III, a mirror image of Crematorium II with 15 muffles, and the mirror image Crematoria IV and V, each with eight muffles, for a total of 46 muffles (not counting Crematorium I). Construction of these Birkenau crematoria was completed in spring 1943, and Crematorium I in the *Stammlager*, with its six muffles, was shut down permanently in July 1943.[6]

Pressac expects the reader to assume, as he does, that such great cremation capacity could, of course, only be to support an extermination program. Accordingly, he goes on to invite us "to imagine a village of 4,000 inhabitants with . . . a crematorium equipped with three 3-muffle furnaces. . . . We need not dwell on this picture."

This point is repeated and emphasized elsewhere in the book. Regarding the crematoria, Pressac writes: *"Their capacity was excessive in relation to the real needs of the camp."* (Pressac's emphasis)[7] He argues that the cremation capacity was excessive for a normal community of this many residents. However, nobody maintains Birkenau was a normal community. Indeed, I once conceded that it could properly be called a "death camp."[8]

Dr. Arthur R. Butz at the 1992 IHR Conference

In making his argument, Pressac tries to ignore the catastrophic typhus epidemics at Auschwitz — an impossible task because the documents emphasize the importance of this matter. The first catastrophic epidemic — during the summer of 1942 — is not mentioned at all by Pressac on page 184 of his book, which is devoted to arguing (or at least asserting) that a decision was made in spring-summer of 1942 to launch an industrial extermination of the Jews, and to expand accordingly the capacity of the cremation facilities then under construction.

Consider how horrible and devastating the summer 1942 typhus epidemic at Auschwitz was. The number of recorded male deaths in the period July 1 through August 19, 1942, was 8,236. The records for female deaths in the period are not available, but judging from the registration numbers the female camp population was about 25 percent of the male. Therefore, the combined male/female recorded deaths for the period July 1 through August 19, 1942, was about 10,000.[9] The Höss order of July 23 quarantining the camp[10] was a necessary response to an extraordinary situation. These are the events that Pressac ignores as he considers, on page 184 of his book, the changes in crematorium construction plans that were made in summer 1942. He invites us "to imagine" an ordinary village in considering these crematoria. Why should one try? What Pressac would have us ignore at this point is the virtual hellhole of catastrophic epidemic at Auschwitz. Dishonesty on this scale is rare; only a spinner of the Holocaust yarn could hope to get away with it.[11]

At first I considered this a most shocking instance of intellectual dishonesty. Continuing to read, I noted that on page 187 he does mention the typhus epidemic, and then, on page 188, I found the prize of the whole book. On that page Pressac finally offers a relation of the measures being taken at Auschwitz against typhus to the alleged extermination of the Jews. He wrote there: ". . . The SS *used the extermination of the Jews*, about which their superiors had a general knowledge, without being informed of the practical details, *to hide the terrible hygienic conditions in the camp*, and to cover up their enormous consumption of gas for disinfestation purposes." (Pressac's emphases.) The SS therefore must have hidden the catastrophe from Himmler during his visit to the camp on July 17-18, 1942. (My guess is that Himmler suggested, or at least informally approved, the quarantine order that was issued on July 23.)

Because the typhus epidemics cannot be ignored, Pressac mentions them on subsequent pages. On one he notes, "it was necessary at all costs to stop the epidemic," while on another he ludicrously writes that in mid-September, almost two months after the quarantine order, "the deaths caused by the typhus epidemic were becoming a real problem" — the great understatement of the book.[12] That which every minimally discerning reader will see, a presumptive link between the epidemics and crematoria construction, is evaded. Here Pressac argues an extraordinary role for the crematoria by maintaining that final approval for construction rested with the RSHA (the security/police branch of the SS), rather than the WVHA (the camp administration agency). If true, all that is indicated is some procedural point, or perhaps the generally acknowledged inequality of the two departments.[13] Pressac makes no effort to convey the full horror of the typhus epidemic of 1942. These reluctant admissions of a typhus catastrophe amount to evasions performed in order to strengthen, in the reader's mind, the "industrial extermination" interpretation of the crematoria. Pressac in fact thus engages in whitewashing the true horrors of Auschwitz.

Pressac's reluctant and dispersed acknowledgment of the typhus epidemics could be viewed as yet another instance of a feature that has bothered every reviewer of the book: its poor organization. Many times I have come back to the book to reread some point I remember having read somewhere, only to find that the point is not at all where, logically, it ought to be, but rather in some unexpected place. Normally such a lack of organization would be due to sloppy craftsmanship, and would be rightly regarded as a nuisance that does not carry argumentative weight against the author's analysis. Further on, I will offer another interpretation of the poor organization that does carry such weight.

(I wonder if Pressac's evasions should be viewed as "dishonesty." If I were to put on an odd-looking hat like the one that Napoleon wore, and then go around claiming to be the French emperor, would that be "dishonesty"? That is, when the disguise is easily seen through by anybody not eager to self deceive, should that be regarded as a disguise at all? Pressac may be king of the clowns; he is not king of the hoaxers.)

Pressac does not bother to consider the notion that the camp's large cremation capacity was appropriate for the epidemic conditions. I have previously made the following point,[14] but in view of Pressac's book it seems necessary to belabor it. In considering cremation capacity, it is difficult to reach conclusions on a purely technical basis because of the distinction that must unavoidably be made between what is physically possible and what is practically attainable. For example, although I am told that my car can move at about 100 miles per hour, I know I cannot drive the 20 miles that separates my home in Evanston from the University of Chicago in twelve minutes; too may obstacles intervene. The technical data provides two numbers from which only an irrelevant conclusion can be drawn, whose only value is that the arithmetic is correct.

Pressac cites some documents on cremation capacity that he admits could not relate to practical conditions.[15] In the case of the crematoria in the concentration camps, the two main obstacles to such apparently simple calculations are (1) that the cremation equipment was not — and could not have been — used continuously, and that, (2), as I have noted elsewhere, the camp inmates who routinely operated the crematoria were normally "working with a lethargy taught them by the Russians."[16]

Although the term "extraordinary" is applicable when referring to numbers, I shall henceforth term as "ordinary" those camp deaths from non-homicidal causes, mainly disease but including execution for specific offenses, virtually all of which were at some point recorded in German documents and which are admitted by all sides. (Some of the "ordinary" deaths that occurred in 1945, during the chaos of the final months of the war, were not recorded).

An "extermination camp" is then a hypothetical camp where unrecorded deaths — in homicidal "gas chambers" — vastly exceeded recorded deaths. Revisionists hold that, while some German wartime documents may be lost, the ordinary deaths were essentially all the deaths, and that there were no "extermination camps." Consistent with the extermination legend, Pressac would agree that all the deaths in such camps as Buchenwald and Dachau in Germany were essentially ordinary deaths. However, he would assert that at Auschwitz in Poland large-scale unrecorded "extermination" deaths of anonymous people were carried out,

and that, consequently, only a fraction — perhaps one-tenth — of the total deaths there were "ordinary" recorded deaths.

What we need to do is consider the recorded death rates in relation to the cremation capacities. The most effective method, I think, is to compare the ("non-extermination") camps of Buchenwald and Dachau with the ("extermination") camp of Auschwitz in this respect. This is more convincing than citing estimates of the amount of time required to cremate a corpse. To return to the analogy of driving the 20 miles between my residence in Evanston and the University of Chicago, I must essentially disregard technical data about the speed capacity of my car and the distance between the two locations, and instead refer to experience — either my own or another's — to accurately estimate the time required.

If it can be shown that the cremation capacity in each camp was proportionate to the numbers of "ordinary" and recorded deaths in each camp, then there must be an assumption that the crematoria at Auschwitz played, and were intended to play, the same ordinary role as the crematoria at Buchenwald and Dachau (which by universal agreement were not extermination camps).

There are a few difficulties in such a comparison, but they are surmountable. For one thing, there is a lack of complete and formal documentation of "ordinary" deaths at Auschwitz, despite the widely publicized release three years ago by Soviet authorities of the Auschwitz "death books." Coincidentally, in a review published in 1989, I gave figures that had been given to me by the International Tracing Service in Arolsen during my visit there in 1977: 45,575 recorded deaths in 1942, and 36,960 in 1943, with death books missing for 1940, 1941, 1944, and January 1945 (when the camp was evacuated). Although my information was not complete, it is — as we shall see — satisfactory for the present purpose. Another problem is the significance of the 69,000 deaths recorded in the death certificates of the (incomplete) "death books" announced by the Soviets in 1989. Fortunately, this is not important for the present purpose. I continue to maintain that the total number of "ordinary" deaths at Auschwitz from 1940 through January 1945 is "in the range 100,000-150,000, probably closer to the former, since the camp population was small in 1940-1941 and by 1944 the Germans had made some progress against typhus."[17] As we shall see, this total is not the crucial point.

The totals for Buchenwald and Dachau, camps in Germany rather than Poland, are fairly well established. The International Tracing Service report of 1977 specified 36,550 for Buchenwald and 31,951 for Dachau. In each case, though, the figure does not include an undetermined number of "persons who died shortly before the liberation and during the evacuation transports."[18]

The cremation facilities at the two camps are also fairly well known. Buchenwald had a six-muffle crematorium, installed in 1942, and perhaps two additional muffles installed earlier. Moreover, Buchenwald had access to the civilian crematorium that existed in nearby Weimar. Dachau had a two-muffle crematorium before 1942, when a four-muffle crematorium was constructed.[19] We may therefore assume that Buchenwald and Dachau had at least six muffles each.

At first it may appear that, by comparison, Auschwitz had an excessive number of muffles: while the number of "ordinary" deaths at Auschwitz was about three to four times those at Buchenwald and Dachau, there were about eight times as many muffles. However, when the calculation is done correctly it can be seen that Auschwitz, in fact, had *less* relative cremation capacity.

The figures of total deaths at the two camps in Germany have entirely different interpretations from those for Auschwitz. The latter was evacuated under generally orderly conditions in January 1945. Consequently, the Auschwitz total, whatever it is, does not include "ordinary" deaths during the complete chaos of spring 1945. The worst period for Auschwitz was not 1945, but 1942, when its crematorium construction project was defined.

By contrast, most of the deaths in the camps in Germany proper were in 1944 and the chaotic first four months of 1945, during the disintegration and final collapse of German industry. Concentration camp personnel knew that any plans for fundamental expansion of cremation capabilities that might have been drawn up in 1944 stood little chance of being implemented. Indeed, such construction was scant in 1944 and 1945. All significant and effective decisions about crematoria construction were in fact made before 1944, and could have been determined only by conditions existing prior to 1944. Consequently, in order to judge German intentions regarding the construction of crematoria, we must look to the 1942-1943 period. Therefore, the incomplete figures cited here for Auschwitz are all that are required for the present purpose.

Year	Auschwitz	Buchenwald	Dachau
1940	?	1,772	1,515
1941	?	1,522	2,576
1942	45,575	2,898	2,470
1943	36,960	3,516	1,100
1944	?	8,644	4,794
1945	?	13,056	15,384
Totals	?	31,408	27,839
Totals?	125,000?	37,000?	32,000?

Table 1. Recorded deaths in the Auschwitz, Buchenwald and Dachau camps.

Available figures of "ordinary" deaths in the

three camps break down as follows (it being noted that the figure for Buchenwald is only for the first three months of 1945):[20]

The crucial years are 1942 and 1943 because those are the latest years that could be considered to have determined German decisions about the construction of crematoria in the camps.

The ratio of projected muffles to "ordinary" deaths is presented in Table 2. I have assumed 52 muffles for Auschwitz (46 for Birkenau and six for the *Stammlager* [Auschwitz I camp]), not because Auschwitz ever in fact had 52 operational muffles, but because the purpose of this calculation is to help interpret intentions in building the crematoria rather than capabilities actually attained. We see, in fact, that the ratio of cremation muffles to deaths somewhat *dis*favors Auschwitz: that is, it was decided that Auschwitz would be *less* well equipped with crematoria than Buchenwald and Dachau (two camps that, by universal agreement, were not extermination camps). Perhaps budgetary constraints excluded more crematoria for Auschwitz.

Year	Auschwitz	Buchenwald	Dachau
Muffles	52	6	6
1942	1.14	2.07	2.43
1943	1.41	1.71	5.45

Table 2. Number of projected muffles per thousand recorded deaths.

On page 184 of his book, Pressac readily interprets the summer 1942 decision to provide 46 cremation muffles in Birkenau as a phase of an extermination program. In doing so, however, he ignores the figures of ordinary or recorded deaths (given here), which contradict his interpretation. The decision to shut down Crematorium I, with its six muffles, in the Auschwitz main camp [*Stammlager*] is, therefore, from Pressac's point of view, inexplicable.

Actually, the entire story was unravelled at its beginning by Heinrich Himmler, who stated on April 21, 1945:[21]

> In order to put a stop to the epidemics, we were forced to burn the bodies of incalculable numbers of people who had been destroyed by disease. We were therefore forced to build crematoria, and on this account they are knotting a noose for us.

Unfortunately Himmler did not live to say this at the Nuremberg trials. It is scandalous that it still has to be said in 1992.

With regard to Pressac's efforts to find a homicidal gas chamber in (Birkenau) Crematorium II, I refer the reader to Faurisson's critique. In his effort to prove a thesis, the falsehood of which is (or should be) obvious at the outset, Pressac in fact plays down or simply ignores the decisive facts. Nevertheless, he claims that it is we who are "maniacs who spend their lives trying to demonstrate that something never existed."[22]

The "Vergasungskeller" ("Gassing Cellar")

In *The Hoax of the Twentieth Century*, I considered a widely-cited document dated January 29, 1943, in which Karl Bischoff, head of the Auschwitz construction department, reported to Hans Kammler, head of the SS engineering office in Berlin, on the operational status of Crematorium II:[23]

> The Crematorium II has been completed — save for some minor constructional work — by the use of all the forces available, in spite of unspeakable difficulties, the severe cold, and in 24 hour shifts. The fires were started in the ovens in the presence of Senior Engineer Prüfer, representative of the contractors of the firm of Topf and Sons, Erfurt, and they are working most satisfactorily. The formwork for the reinforced concrete ceiling of the mortuary cellar [*Leichenkeller*] could not yet be removed on account of the frost. This is, however, unimportant, as the *Vergasungskeller* ["gassing cellar"] can be used for this purpose. . . .

In his book, Pressac wrote that my interpretation of the term *Vergasungskeller* "though perfect in its literary form, was technically worthless."[24] He interprets the term *Vergasungskeller* in this 1943 document to mean a homicidal gas chamber, and made this number one in his list of 39 "criminal traces" of extermination gassings at Auschwitz.[25] I would now say that although my translation of the term was technically correct, Pressac showed that, in this case, my interpretation was not correct. However, Pressac's interpretation is also incorrect, as shown by the evidence he himself reproduces. It is necessary to consider this matter in detail.[26]

The two important German words in this regard are *Begasung*, treatment with a gas, and *Vergasung*, gasification or conversion of something into a gas, even in the loose sense. (For example, the German word for carburetion is *Vergasung*.) Thus, although "fumigation" should normally be "*Begasung*," for no clear reason German often allows "*Vergasung*" to substitute for "*Begasung*." Thus, gas attacks in World War I were referred to as *Vergasung*, and professional fumigators often speak of their operations as *Vergasung* rather than *Begasung*. However it appears that *Begasung* never substitutes for *Vergasung*, and that a fumigation or delousing gas chamber is normally a "*Gaskammer*," not a "*Vergasungskammer*" or "*Vergasungskeller*."

Accordingly, the delousing gas chambers at Auschwitz were called "*Gaskammern*."[27] These are the sorts of arbitrary conventions of usage, not deducible from a dictionary, that occur in any language.

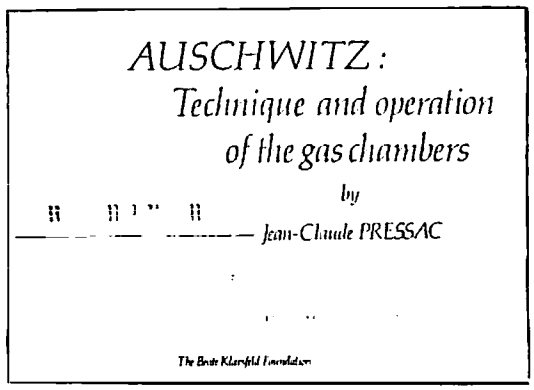
Despite all this, the normal meaning of *Vergasung*, in a technical context, is gasification, gas generation, or carburetion. In view of that, and knowing that some cremation ovens were of a design requiring a combustible gas-air mixture to be introduced by blowers located outside, I interpreted the *Vergasungskeller* mentioned in the 1943 document as a place where coke or coal was converted into a combustible gas, mixed with air, and then introduced under pressure into the cremation ovens.

While this interpretation is not "technically worthless," Pressac shows that it is not correct in this instance. His proof consists of (1) many engineering drawings of Crematorium II, in various stages of design, which show no such facility, and (2) engineering drawings of, and other technical data on, typical Topf company crematory ovens, which show that they were not of the design I assumed, and which used as fuel coke supplied directly behind the ovens.[28]

On the basis of a newly discovered document, Pressac shows that the basement morgue (*Leichenkeller*), which was not available, due to the frost, was *Leichenkeller* 2. He thus concludes that the *Vergasungskeller* must be *Leichenkeller* 1, and that it was designated a "Vergasungskeller" in this document as a result of an "enormous gaff [*sic*] . . . the first of the 'slips' that SS and civilians could not help making" in the alleged preferred policy of not committing incriminating words to paper.[29] While it is true that the normal German term for a homicidal or delousing gas chamber would be "*Gaskammer*," "*Vergasungskeller*" is linguistically possible.

As noted by others, Pressac is in the strange position of claiming that a room consistently designated *Leichenkeller* 1 on all engineering drawings was to be used only temporarily as a *Leichenkeller*, either instead of normally as a gas chamber, or simultaneously as a gas chamber and a morgue. In the latter case the unsuspecting victims must presumably stand on the corpses. In the former case (the only interpretation worth considering), the implied delay in the use of the building for extermination was "unimportant," a major contradiction if one claims, as Pressac does, that the primary role of the building was for mass gassing.

Because this document confirms that in January 1943 the Germans were working, under great pressure, to make this installation operational as an ordinary crematorium, I regard it as further evidence against the claim that it had been decided in the summer of 1942 that the primary purpose of these crematoria was extermination by lethal gas-



The 564-page book by French suburban pharmacist J.-C. Pressac is so far the most thorough and detailed effort to respond seriously to the Revisionist critique of the generally-accepted Auschwitz extermination story.

sing. The use of the *Vergasungskeller* as a morgue not only did not interfere with bringing Crematorium II into operational status, it advanced it. Here I am arguing, in passing, for a focus on what the document says rather than on the term *Vergasungskeller* mentioned in it. I suspect that the realization of what the document really says is the basis for Hilberg's failure to make more than a hurried and superficial reference to it.[30] Pressac, in effect, would have us ignore what the document says.

In any case, Pressac's logic in interpreting the *Vergasungskeller* as a gas chamber depends entirely on the assumption that there was a gas chamber in Crematorium II. Without that assumption we have the following situation:

(1) One (and apparently only one) document concerned exclusively with the operational status of Crematorium II makes reference to a *Vergasungskeller* to be temporarily used, in support of the Crematorium, as a morgue and not for its intended or normal function,

(2) In the many engineering drawings of the crematoria that Pressac has examined, there is no mention of a *Vergasungskeller*, *Gaskammer*, or anything similar,[31] and

(3) Nothing in those engineering drawings implies or calls for something describable as a *Vergasungskeller*. For example the cremation ovens have been shown to be of a design not calling for such a facility.

The appropriate conclusion, I believe, is that the *Vergasungskeller* was not in Crematorium II at all. I assume that it was somewhere in the vicinity, but in the light of current knowledge the only basis for inferring that it was in the Crematorium building is an assumption that there was a gas chamber

"One Louse, Your Death!" This bilingual (German-Polish) poster graphically warned Auschwitz inmates of the danger of typhus-bearing lice. Other measures taken by camp authorities to combat typhus included camp quarantines, routine delousings of barracks and clothes with "Zyklon" gas, quarantine of newly arriving prisoners, disinfection baths for inmates, and inspections of barracks. The dread disease claimed the lives of many tens of thousands of inmates. German camp personnel also fell victim, including SS garrison physician Dr. Siegfried Schwela and other SS officers. (Source: J.-C. Pressac, *Auschwitz*, 1989, p. 54)

there. In the absence of the massive documentation presented by Pressac, it seemed logical to assume that the *Vergasungskeller* was located in Crematorium II. I made just that assumption in writing my book, and the assumption seemed confirmed for me by the observation that crematorium technology could call for such a facility. However Pressac has shown, without realizing it, that the *Vergasungskeller* was not in Crematorium II because it does not appear on the many engineering plans, and is not implied or called for by anything that appears on those plans. Only an unfounded or arbitrary prior assumption can place it there.

If the *Vergasungskeller* was not in Crematorium II, then the questions of what and where it was are only of limited importance. It suffices, I believe, to show that the term could have applied to operations that transpired, or may have transpired, elsewhere in the camp.

To give my favored interpretation first, it is unlikely that the town of Auschwitz had preexisting means for production and/or distribution of fuel or town gas sufficient for the needs of the huge complex of camps we call "Auschwitz." Such needs could have been for cooking, heating, or incineration of waste, and so forth. On account of the paucity of natural gas, but abundance of coal in Europe, the Germans had extensively developed the gasification of coal.[32] In the Auschwitz region coal was particularly abundant, so processes of coal or coke gasification were suited for the conditions there.

In offering my earlier interpretation of the *Vergasungskeller* as a fuel gas generator for the crematorium ovens I wrote: "The two most common methods of producing fuel gases from coal or coke are, first, by passing air through a bed of burning coke to produce 'coke oven gas' and second, by passing steam through the coke to produce 'water gas'."[33] I now offer almost the same interpretation, but modified so that the specific location of the *Vergasungskeller* is no longer known, and the gas generated is for general application and not specifically for cremation. This seems entirely justified by the engineering plans that indicate no *Vergasungskeller* in the crematoria, by the great likelihood that the camp required fuel gas, and in view of the easy availability of coal there.[34] Incidentally it is unimportant, from the present point of view, if such a *Vergasungskeller* were operational or only in a state of construction; only the possibility of its temporary use as a morgue is relevant. So much the better if such a facility was not yet operational, since then nothing would interfere with use as a morgue.

As I say, this is my "favored" or preferred interpretation, but there are a few other possibilities that are worth noting.

It has already been remarked that fuel gas generated in the camp could have been used, among other things, in waste incineration. That is, the fuel gas could have served as the auxiliary fuel. There is also a second sense in which "Vergasung" can apply to waste incineration, because the technology views the waste as a combustible fuel being turned into gases. Incineration (or *Verbrennung*) is actually a special case of gasification (or *Vergasung*) in which all combustibles are oxidized to the highest degree possible, for example, producing carbon dioxide (CO_2) instead of carbon monoxide (CO, a combustible gas, in which case it would be said that *Vergasung* had taken place). Since perfect incineration does not exist in this sense, the line between *Verbrennung* and *Vergasung* can be blurred. What is termed waste gasification, or *Müllvergasung* in ordinary technical German, was developed as a practical process only after the war.[35] It appears that during the war *Vergasung* could have been used in the waste incineration

context only in the sense of one of many specific processes taking place inside a plant viewed as performing *Müllverbrennung*.[36] Thus this second sense of application of "*Vergasung*" to waste incineration does not seem to apply, and it is very unlikely that at Auschwitz any waste incinerator would have been spoken of as performing *Vergasung*.

This possibility is nevertheless worth mentioning. There was a waste incinerator in what I would call the chimney housing behind the cremation ovens in Crematorium II. The effluent gases from this incinerator combined with the effluent of the ovens in sharing the chimney and the suction type forced draft system.[37] I do not believe that the "*Vergasungskeller*" was this chimney housing because, apart from the reasons already given, it was not referred to as such on the drawings, and seems to have had insufficient free space to serve as a plausible temporary substitute for the huge *Leichenkeller* 2.[38] All the same, it is at least worth noting that "*Vergasung*" could apply as an inclusive description for the two processes (cremation and waste incineration) involved there. However I do not consider a waste incineration interpretation of the *Vergasungskeller* a likely possibility.

In the vicinity of the crematoria at Birkenau there were three sewage treatment plants (*Kläranlagen*) in various stages of completion.[39] Sewage treatment amounts basically to the acceleration of the natural processes in which bacteria metabolize solid waste into gases and inoffensive solids (sludge), and to the disposal or use of these products. There are several senses in which *Vergasung* could arise. A short outline is helpful:

1. Aeration (*Belüftung*)
2. Chlorination
3. Methane production
4. Prevention of sewer gasification (*Kanalvergasung*)
5. Sludge incineration (*Schlammverbrennung*)

Sludge gasification (*Schlammvergasung*) was a postwar development and is not relevant here.

In the technical literature, aeration of sewage is classified as one form of "gas transfer"[40] because a specific biochemical effect of the oxygen is sought; the specific purpose of the aeration is to make the aerobic bacteria more vigorous. This biochemical motivation is so emphatic that I have seen the word "*Begasung*" used to designate *Belüftung*.[41] In this connection I have also seen the terms "*Belüftungskammer*" (aeration chamber) and "*Belüftungsschacht*" (aeration shaft).[42] Chlorination is normally accomplished by converting stored liquid chlorine to the gaseous form, that is, *Vergasung*,[43] and then injecting the gas into the sewage or effluent, that is, *Begasung*.

In the anaerobic digestion of sewage a number of gases are produced (sludge gas or *Faulgas*), especially methane, which has various uses as a source of energy. This gas production is normally referred to, however, as *Gaserzeugung* rather than *Vergasung*. Moreover since the gas is produced at the top of a digestion tank, it is not likely that the process could be viewed as taking place in any sort of "*Keller*." However, the process of useful gas production does not end there and there are sufficient complications to allow various combinations and hence appearances of diverse technical terms. After the digestion the removal of impurities, especially hydrogen sulphide, is required if the methane is to have practical use. The removal was normally via dry scrubbing in a "*Raseneisenerzfilter*,"[44] that is, filtering in iron oxide, as was common in the gas industry.

As already remarked, sewage treatment consists of the acceleration of natural processes, so gas production also occurs spontaneously in the very sewers before the sewage reaches a treatment plant. This process is called "*Kanalvergasung*" and was studied in Germany before the war. For example, there was a 1933 doctoral dissertation on the subject.[45] Ventilation is often adequate to prevent unwanted effects, such as explosions, but in the event ventilation does not suffice there is the Gerlach device, which removes gases by suction and has both mobile and stationary versions.[46] In this case the role of the plant is not to perform *Vergasung* but to counter it, that is, it does *Entgasung* because of the undesired *Vergasung*.

Sludge incineration was practiced in Germany since early in the century, but greater interest in this method of sludge disposal was aroused when large and economic plants were built in the USA during the Thirties.[47] In this case "*Vergasung*" arises in the same way it did at the outset of this discussion, that is, in fuel gas generation, since the sludge cannot be burned without the application of some auxiliary fuel, at least for preheating. Indeed sludge gas is a highly convenient energy source in such a process.[48] A postwar development was incineration using oil as fuel, in an "*Ölvergasungsbrenner*."[49]

I have not located the *Vergasungskeller* in the sewage plants. Rather, I have listed five senses in which generation of, or treatment with, a gas comes up in sewage technology. I have not found the term "*Vergasungskeller*" or "*Vergasungskammer*" in the German literature on wastewater treatment, but that is not necessary. The document in question was not written by a sewage engineer; it was written by a construction engineer for the information of another construction engineer, and the author never imagined that half a century later people would be poring over his hurried note. Nevertheless, I still favor the first interpretation offered, namely, that the *Vergasungskeller* was a

generator of fuel or town gas intended for general use.

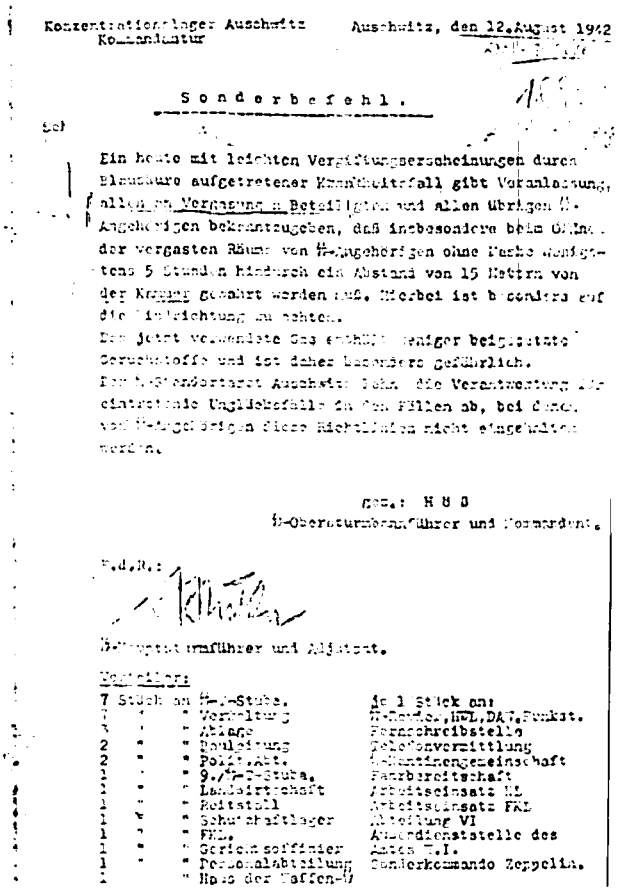
Only the study of complete engineering plans for the camp could settle this question. Alas, that may be difficult. Some of the documentation provided to Pressac by the Auschwitz State Museum (the Panstwowe Muzeum Oswiecim, or "PMO," whose help Pressac copiously acknowledges) had earlier been provided to the Auschwitz State Museum by the Israelis.[50] I assume the Israelis also have some documents they will not part with. In response to my inquiry for more information about the sewage treatment plants, the Museum replied to me, on August 26, 1991, that it "has several construction plans" of the plants, one of which is reproduced in Pressac's book, but that "abundant documentation on the construction of the sewage treatment plants in Birkenau you will find in the Central State Archives in Moscow." Thus, precisely locating the *Vergasungskeller* may be a big job.[51] At this point the only thing that seems assured is that the *Vergasungskeller* was not in the crematorium building.

The War Refugee Board Report

On April 7, 1944, two Slovakian Jews, Walter Rosenberg and Alfred Wetzler, escaped from Auschwitz-Birkenau after two years' captivity there. Their escape was reported on April 9 in a Gestapo telegram to Berlin and elsewhere.[52]

Rosenberg and Wetzler are said to be the principal authors of the document on Auschwitz that was published by the US War Refugee Board in November 1944. Supplements to the report are said to have been contributed by two Jews (Czeslaw Mordowicz and Arnost Rosin) who escaped on May 27, 1944, and by a non-Jewish Polish major who also escaped. In writing *The Hoax of the Twentieth Century*, I thought the document, which I called the WRB Report, was important to the subject because it marked the first major commitment of an Allied power to the Auschwitz extermination claim.

A booklet published in New York in March 1944 with the endorsement of the US government's Office of War Information and the National CIO War Relief Committee, and purporting to be a compilation of reports about Auschwitz received through the Polish underground, illustrates what was being said about Auschwitz at the time. The camp is portrayed as a "camp of death" but not as a site of mass exterminations of Jews. Such exterminations are claimed, but only as taking place at Belzec, Sobibor and Treblinka.[53] This is an example of the failure of the Allies to claim that Auschwitz was an extermination camp even two years after its alleged attainment of that status, despite its being a huge and not at all secret operation. (The great extent of involvement by non-SS personnel ruled out secrecy for whatever transpired there.)



Konzentrationslager Auschwitz Auschwitz, den 12. August 1942
Kommandantur

S o n d e r b e f e h l .

Ein heute mit leichten Vergiftungserscheinungen durch Blausäure aufgetretener Krankheitsfall gibt Veranlassung, allen an Vergasungen n Beteiligten und allen übrigen SS-Angehörigen bekanntzugeben, daß insbesondere beim Öffnen der vergasten Räume von SS-Angehörigen ohne Gasmaske mindestens 5 Stunden hindurch ein Abstand von 15 Metern von der Kammer gewahrt werden muß. Hierbei ist besonders auf die Windrichtung zu achten.

Das jetzt verwendete Gas enthält weniger beigegebene Geruchstoffe und ist daher besonders gefährlich.

Der Standortarzt Auschwitz lehnt die Verantwortung für eintretende Unglücksfälle in den Fällen ab, bei denen von Angehörigen dieser Richtlinien nicht eingehalten werden.

gez.: H ö ß
SS-Obersturmbannführer und Kommandant.

F.d.R.:

SS-Hauptsturmführer und Adjutant.

Verteiler:

7	Stück	an SS-Stube.	je 1 Stück an:
1	"	" Verwaltung	Krematorium, HWL, DAW, Funkst.
1	"	" Ablage	Fernschreibstelle
2	"	" Desinfektion	Telefonvermittlung
2	"	" Polit. Abt.	Schutzhaftgemeinschaft
1	"	" 9./SS-Stube.	Fernbereitschaft
1	"	" Landwirtschaft	Arbeitseinsatz SS
1	"	" Reitstall	Arbeitseinsatz FKL
1	"	" Schutzhaftlager	Abteilung VI
1	"	" FKL.	Außendienststelle des
1	"	" Gerichtsoffizier	Amtes W.I.
1	"	" Personalabteilung	Sonderkommando Zeppelin.
1	"	Haus der Waffen-SS	

"Zyklon," a widely available commercial insecticide and rodent killer, was used extensively at Auschwitz to kill typhus-bearing lice. Releasing hydrocyanic acid gas, it was used, for example, to fumigate clothes in delousing gas chambers, and to kill vermin in barracks and other buildings. Commandant Rudolf Höss emphasized its deadliness when not used properly in this "special order" of August 12, 1942. (Source: J.-C. Pressac, *Auschwitz*, 1989, p. 201)

Forty copies were distributed to officials throughout the camp. Höss warned:

> **Today there was a case of illness due to slight symptoms of poisoning with Prussic acid [hydrogen cyanide from Zyklon]. This makes it necessary to warn all those involved with gassings, as well as other SS personnel, that especially when opening gassed rooms, SS personnel not wearing gas masks must wait at least five hours and keep a distance of 15 meters from the chamber. In this regard, particular attention should be paid to the wind direction.**
>
> **The gas now being used contains less [protective] odor additive, and is therefore especially dangerous.**
>
> **The SS garrison physician refuses to accept responsibility for accidents that may occur in cases where SS personnel do not obey these guidelines.**

A chapter of Pressac's book is devoted to arguing the essential accuracy of the WRB Report, despite various errors and contradictions that he notes (mainly the number and arrangement of the

crematorium ovens at Birkenau).

The authorship of the WRB Report remains a problem, but not an important one. What is indisputable is that it came from the circle of Rabbi Michael Dov Ber Weissmandel in Slovakia, whose members claimed to have received the story from the escaped Jews. The five escapees allegedly did a lot of name changing. According to an article by Erich Kulka in a book published in 1967,[54] in order to live under cover after escape, Rosenberg became Rudolf Vrba, Wetzler became Josef Lánik, Mordowicz became Petr Podulka, and Rosin became Jan Rohác. Rosenberg remained Vrba after the war, and at present is on the Faculty of Pharmacology at the University of British Columbia in Canada. The other three Jews might have dropped their aliases, although Wetzler retained Lánik as a literary pseudonym.

In his 1967 article, Kulka did not mention the Polish major, who is sometimes identified as a Pole named Jerzy Wesolowski who escaped and changed his name to Jerzy Tabeau. In a 1964 article, Auschwitz State Museum (PMO) official T. Iwaszko mentioned Wesolowski/Tabeau, reporting that he was registered as prisoner No. 27273 on March 26, 1942, escaped from the camp on November 19, 1943, and made some contributions to underground literature, but Iwaszko did not quite make him a Polish major.[55] In 1979 John S. Conway wrote that the Polish major's "identity has not been revealed thus far. It is also not known by what route this last section of the report fell into the hands of the Jewish leadership in Geneva."[56] In his 1981 book, *Auschwitz and the Allies*, Martin Gilbert mentions that the report of the "Polish major" was appended in June 1944 to the reports of the Jews by Richard Lichtheim of the Geneva office of the Jewish Agency.[57] Oddly, in a television documentary based on Gilbert's book that was made a few years after its publication, we see the Polish major's face but do not learn his name. In a 1985 article mainly about Rosenberg and Wetzler, Kulka mentioned Tabeau only as an escapee from the gypsy (*sic*) camp at Auschwitz[58] and then, in a 1986 article very similar to the 1985 one, Kulka identified the Polish major as Wesolowski-Tabeau.[59]

The WRB Report contains a major contradiction of Pressac's version of the extermination thesis. Not surprisingly, Pressac ignores this contradiction. According to the Report, there were no gassings at the *Stammlager* [main camp] (identified as "Auschwitz," as distinct from "Birkenau"). This is not stated explicitly in the WRB Report, but it is clearly implicit.[60] Gassings are portrayed as taking place only at Birkenau or in the birchwood ("Brezinsky") or the "bunkers" near Birkenau.

Wetzler's part of the WRB Report says he was sent to Birkenau immediately on arrival on April 13, 1944.[61] However, Vrba and the part of the WRB Report attributed to him say he was quartered at the *Stammlager* [Auschwitz main camp] from arrival on June 30, 1942, even while working at the Buna plant (Monowitz [or Auschwitz III]), until he was transferred to Birkenau in December 1942.[62] In his postwar book, Vrba presents himself as being deeply involved in resistance activity and says that Wetzler's "knowledge of the camp was deep and wide," on account of his great popularity.[63] Although I would be the last to believe Vrba, the point here is that the authors of the Report had extensive and detailed information about the camp. There is much in the Report that confirms this, such as the mention of the quarantine order of July 23, 1942,[64] the general layout of the camp, and a rough correspondence of the listed transports and registration numbers with the presumed correct ones.[65] As I wrote long ago, "One must assume that much of the material in the report is true. . . . there is no question of the competence of the authors of the report."[66] The authors were acquainted with the interior of the camp (although not, as Pressac acknowledges, with the interior of the crematoria at Birkenau).

Thus Pressac should confront a major contradiction here. Pressac notes various contradictions in the testimonies of the usual alleged eye witnesses (such as Commandant Höss), but continues to believe that they were at least speaking of real events. However, if he is to accept the WRB Report then he must throw out (I won't say "we" because I did so long ago) the testimonies of the alleged eyewitnesses Höss, Fajnzylberg (Jankowski), Müller and Broad, since they claimed to have witnessed mass gassings at the *Stammlager*, and, according to Pressac the lack of documents and "the present state of the premises" make their testimonies the only "evidence to establish the reality of homicidal gassings at the Stammlager."[67] This is not a contradiction of detail. By this I mean that one can no longer continue to hold that they were at least speaking of real events. Because they are so unreliable, their testimony on mass exterminations in other parts of the camp complex must be rejected. But because that testimony is no less reliable than the others, Pressac ought to reject all alleged eyewitness testimony. Thus, Pressac has a mass extermination program that was witnessed by no credible person.

As I said, we are dealing here with a "cornucopia of absurdities," and it is easy to overlook the significance of this point, for which the question of the authorship of the WRB Report is unimportant. The sole objective of the well informed authors, in composing and propagating the Report, was to claim that Jews were being exterminated *en masse* at Auschwitz. It is a piece of war propaganda, and there is no obligation to believe such claims. Nevertheless there is no way that Pressac, or anybody else, may deny that if there had in fact been mass gassings in the [Auschwitz I] *Stammlager*, then

they would have been spoken of in the WRB Report. Therefore there were none. And yet the testimonies for the *Stammlager* are equivalent, in terms of credibility and the circumstances under which they were delivered, to the testimonies of mass gassings in other parts of the camp complex.

In contemporary exploitation of the affair of the WRB Report, Vrba is really the star. Since he first publicly identified himself as Rosenberg (probably in 1958), he has published a book (in 1964) about his wartime experiences, *I Cannot Forgive*, testified at the first Zündel trial in Toronto in 1985, and appeared on various television documentaries.[68] Vrba is obviously lying about experiences at Auschwitz. This can be seen by examining his book and by considering his 1985 testimony in Toronto that his book is only "an artistic picture . . . not a document for a court."[69] I have previously noted the major factual errors of his book:[70] his belief that there were virtually no escapes from Auschwitz before April 1944,[71] and his claim that there was an air raid on Auschwitz when he escaped in April. Actually, the first air raid was on August 20, 1944.[72]

I also remarked that "the general tone of [Vrba's] book and his description of how various people behaved" further demolish his credibility, if that were possible. I did not give the best examples in my book out of fear that I might not be believed, but here I will mention some of these fantasies. Vrba claims, for example, that at the Novaky camp the Slovakian guards would hold a rifle muzzle on the tummy of a poor persecuted Jew when he was sitting on the potty, while at Auschwitz he had "seen twenty dollar bills used as toilet paper."[73] He means US twenty dollar notes, not German mark notes. Poetic license permits a dramatist of the john at Auschwitz to depict a pistol being held against the head by a Gestapo colonel, who would politely hand the Jew a twenty when done — which is no more incredible than what Vrba actually wrote. (Incidentally, scatological fantasies are also a striking feature of the Talmud.)[74]

On the other hand, Vrba's description of the rackets run by the SS and inmates in charge of the "Kanada" section, "the commercial heart of Auschwitz"[75] where inmates' possessions were stored, seems unusually candid to me, however embellished with inanity.

I note with gratitude that the Wetzler/Lánik book about Auschwitz is frankly acknowledged to be a novel.[76]

Because I had focused on Vrba in my book, in 1979 John S. Conway, a historian and colleague of Vrba at the University of British Columbia, published an article on the WRB Report.[77] In 1981 Conway also published a German text of the WRB Report, and, in 1984, he published an article relating to the WRB Report (and particularly to Rudolf Vrba) and Hungary.[78]

Conway was overdue for criticism. In his 1967 article, Kulka had not criticized Vrba's 1964 book, but by 1985 Holocaust revisionism was in full vigor. Kulka scolded Conway for being willing "to accept uncritically and as fact Vrba's distorted statements" and complained that Vrba's "contradictory and problematic statements [have been] misused . . . to prove that the [WRB] report was a distortion and that the description of the gas chambers in Auschwitz were simply a figment of the imagination."[79]

I would have thought that, as a result of his admission in 1985 that his book was not true, Vrba would have been finished as a player in the travelling Auschwitz show. However, it is a sad commentary on the present state of public controversy that the silly thing was actually reissued in 1989, with certain supplements, under the title *44070: The Conspiracy of the Twentieth Century*.[80] It appears that the original text, with all its inanities, was reproduced in this new edition. There were also additions as appendices. The part of the WRB Report attributed to Wetzler and Rosenberg is reproduced, there is an appendix on "trials of Auschwitz SS-officers," there is an essay by Vrba on the economic aspects of the German persecutions of the Jews, a short *vita* of Vrba (not mentioning "Rosenberg"), and an essay by Conway, drawing from and supplementing his 1979 article.

Nowhere in the new edition is there an attempt to correct, explain or apologize for the inanities and factual errors in the original edition of the book, or for Vrba's 1985 admission that the book was only "an artistic picture," that is, not true. Conway does not hint at any problems, or at any of the criticism he received for his gullibility with respect to Vrba. He does not apologize for his implicit endorsement of a book that all sides, including Vrba, have told him is not true. It seems that he will not or cannot learn. Nor will the publishers of Holocaust literature learn; there seems to be an assumption among them that critical examination of this literature is unnecessary. They seem quite willing to slap between covers almost anything as long as criticism is confined to relatively esoteric writings.

In 1990 Vrba was squabbling with Raul Hilberg, Shmuel Krakowski of Yad Vashem, and Yehuda Bauer over numbers exterminated.[81]

Conclusion

To return to Pressac, his blindness to the implications of the WRB Report is the rule for his whole work. I have heard revisionists speak as though Pressac's work is a respectable historical effort. The basis for this is easy to see. Having the support of influential people eager to help, Pressac was able to make available to the public documents, mainly of an engineering nature, that had previously been in the category of extreme esoterica, either unknown or known only to a few

researchers.

We are better off on account of the book, but the gain is comparable to, say, the publication of an index or bibliography. The value is purely in the factual information. The analytical part of the book is a transparent charade by an actor who is confident in advance that the people he is serving will cooperate in the sham, and will not call attention to the obvious disguise that renders him, in fact, a clown in the eyes of his targets. How else can we react to a man who insists on treating as irrelevant, at a time when it was decided to build large crematoria, the fact that there was a documented catastrophic death rate? Even Pressac's formal sin on this point, of presuming that which he is trying to prove in order to find "traces" of it, is minor compared to the comedy of his ungainly pirouetting around and away from the central points.

I began this paper with a promise to show how Pressac seeks to have his reader focus entirely on local matters while ignoring the context of the Auschwitz concentration camp in its full dimensions. I have shown three specific important senses in which this is true. First, in his treatment of the decisions to build crematoria at Auschwitz he fails to acknowledge the relevance of the catastrophic typhus epidemics that prevailed at the time of the decisions. Second, his "criminal trace" number one is a highly questionable interpretation of a single word occurring in a document that disproves, or at least renders implausible, his major claim. Third, his discussion of the WRB Report disregards the account given there, and consequently the decisive consequences of that account in evaluating the reliability of the so-called witnesses, in favor of a focus on a very picayune detail.

One should ask: how are such procedures possible in a work as replete with documentary detail as this bulky tome? That is what the notorious disorganization of the book contributes; it is a means of avoiding a focus on the simple essentials. The disorganization is there not because of the bad style of the author, but because of the bad logic applied by the author and desired of the reader.

It is fair to say that one message of Pressac's book is that, yes, the revisionists and particularly Faurisson are right in their rejections of the traditional or accepted evidence for homicidal gas chambers at Auschwitz. He does not put it that bluntly, but it is there. He then claims that he, almost half a century after the alleged events, has finally gotten the evidence right. The procedure is the usual one; flip through the mountains of documents, rejecting all clearly exculpatory material as the result of deceptive German practices in keeping written records and then, when something that can be given an incriminating interpretation is found, declare it an "enormous gaff(e)" of an unintended confession.

I think I could do the equivalent for any establishment or agency that generates voluminous written records. In these days of "affirmative action" in employment, perhaps I should look for Northwestern University's gas chambers for white males, while taking the precaution of developing an explanation why I survived. Likewise, a future Pressac can concede that our Pressac is wrong, but that he has finally gotten it right. Thus this game can go on forever; it represents the future, if there is one, of the legend, and remains the only kind of anti-revisionist essay possible.

Notes

1. Reviews and analysis of Pressac's 1989 book that have appeared in *The Journal of Historical Review*: M. Weber in Vol. 10, No. 2 (Summer 1990), pp. 231-237; C. Mattogno in Vol. 10, No. 4 (Winter 1990-91), pp. 461-485; R. Faurisson in Vol. 11, No. 1 (Spring 1991), pp. 25-66, and in Vol. 11, No. 2 (Summer 1991), pp. 133-175.

2. "An Official Polish Report on the Auschwitz 'Gas Chambers'," *The Journal of Historical Review*, Vol. 11, No. 2 (Summer 1991), pp. 207-216. [See also the "Lüftl Report" and other material in *The Journal of Historical Review*, Vol. 12, No. 4 (Winter 1992-1993).]

3. J.-C. Pressac, *Auschwitz* (1989), p. 133.

4. J.-C. Pressac, *Auschwitz* (1989), pp. 16, 53.

5. On this point, see my paper in *The Journal of Historical Review*, Vol. 3, No. 4 (Winter 1982), pp. 371-406. (This paper is reproduced as Supplement B in recent printings of *The Hoax of the Twentieth Century*.) See also my short article in the *Daily Northwestern*, May 13, 1991, with correction of May 14. (This article is reproduced in *The Journal of Historical Review*, Vol. 11, No. 2, Summer 1991, pp. 251-254.)

6. J.-C. Pressac, *Auschwitz* (1989), p. 132.

7. J.-C. Pressac (1989), pp. 200, 206.

8. A. R. Butz, *The Hoax of the Twentieth Century* (IHR, 1977), p. 131.

9. D. Czech, "Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau," *Hefte von Auschwitz*, No. 3, 1960, pp. 68-76. Also D. Czech, "Die Rolle des Häftlingskrankenbaulagers im KL Auschwitz II," *Hefte von Auschwitz*, No. 15, 1975, pp. 27 ff.

10. D. Czech in *Hefte von Auschwitz*, No. 3, 1960 (cited above), p. 73.

11. J.-C. Pressac (1989), pp. 217-218, repeats this amazing evasion. On p. 384 he hurriedly suggests a very weak relation between crematorium construction activity and the epidemics.

12. J.-C. Pressac (1989), pp. 188, 202.

13. Nobody believes Oswald Pohl was equal in influence to Reinhard Heydrich while the latter was alive. It

was RSHA head Ernst Kaltenbrunner who, toward the end of the war, issued the order opening the camps to the International Red Cross. Butz, *Hoax*, p. 44.

14. A. R. Butz, *Hoax*, p. 128.

15. J.-C. Pressac, on p. 108 of *Auschwitz* (1989), cites a letter from Topf (reproduced in R. Schnabel, *Macht ohne Moral*, Frankfurt/Main, 1957, p. 346). This letter asserts that one of the firm's double muffle ovens can reduce "in about 10 hours 10-35 corpses" (that is, the average time claimed to reduce one corpse in a muffle ranged from 34 minutes to two hours), and can be operated day and night, an assertion not borne out by later experience at Auschwitz, as Pressac notes (pp. 227-247, esp. p. 244).

    I believe this document is authentic, and the exaggerations are the usual ones of people trying to sell something. I note that it clearly specifies that corpses are supplied to the oven serially ("hintereinander"), in contradiction to the usual "witness" who claims that three or even more were fed into a muffle together. Witnesses also assert that the crematoria belched flames from the chimneys, certainly not the operational mode of modern crematoria. Pressac accepts such tall tales without protest (pp. 251, 253).

    I have far more trouble with the document reproduced by Pressac on p. 247, ostensibly a letter of June 28, 1943, from the Auschwitz construction department claiming that the 52 muffles at Auschwitz could reduce 4,756 corpses in 24 hours of operation. That works out to an average of 16 minutes per corpse. The date of the document was when the breakdowns of the crematoria and consequent attempts at emergency repairs gave the SS no reason to exaggerate the efficacy of Topf's products (for example, Pressac, pp. 100, 227, 236). Moreover according to another document reproduced by Pressac (on p. 224), the crematoria operated only 12 hours per day. On p. 91, Pressac gives the provenance of the June 28, 1943, document as the "Committee of Anti-Fascist Resistants of the German Democratic Republic." I am in the position of a man staring at an authentic-looking German document that states that a Volkswagen broke the sound barrier. If it is not a forgery, then it must have been some sort of joke. In one of his neo-Pythagorean exegeses that Faurisson has noted (*The Journal of Historical Review*, Vol. 11, No. 2, Summer 1991, pp. 145-149), Pressac says (pp. 110, 244) that such figures should be divided "by a factor of 2 to 5."

16. A. R. Butz, *Hoax*, p. 42.

17. *The Journal of Historical Review*, Vol. 9, No. 3 (Fall 1989), pp. 369 f. [Review of Arno Mayer's book, *Why Did the Heavens Not Darken?*.]

18. A. de Cocatrix, "The number of victims of the National Socialist persecution," Arolsen: International Tracing Service, April 1977.

19. J.-C. Pressac, *Auschwitz* (1989), pp. 94f, 106; A. R. Butz, *Hoax*, p. 128.

20. Nuremberg document 2171-PS, published in *Nazi Conspiracy and Aggression* (U.S. Government Printing Office, 1946-1948), Vol. 4, pp. 800-835; P. Berben, *Dachau 1933-1945: The Official History* (London: Norfolk Press, 1975 ed.), p. 281.

    I have not used Mauthausen in this comparison because, although the recorded deaths are fairly well known (see, for example, Hans Marsálek, *Die Geschichte des Konzentrationslagers Mauthausen*, Vienna, 1974), the extent of cremation means is uncertain. Mauthausen was more decentralized than the other camps; for example, the satellite camp Gusen experienced about as many deaths as the main camp, and it and other satellite camps had their own crematoria of uncertain extent (See: Pressac, pp. 108-114, and, Marsálek, p. 157). In addition, Mauthausen on occasion used ordinary municipal crematoria, such as the one in Steyr.

21. A. R. Butz, *Hoax*, p. 240.; *Moment* (Jewish monthly published in Boston), Vol. 11, No. 1, (Dec. 1985), p. 51.

22. J.-C. Pressac, *Auschwitz* (1989), p. 216.

23. A. R. Butz, *Hoax*, pp. 116, 120ff; Pressac, *Auschwitz*, p. 211. [This 1943 communication is Nuremberg document NO-4473. Original German-language text is given in: E. Kogon, et al., *Nationalsozialistische Massentötungen durch Giftgas* (Frankfurt/M.: Fischer, 1986), p. 220.]

24. J.-C. Pressac, *Auschwitz*, p. 548.

25. J.-C. Pressac, *Auschwitz*, p. 432.

26. Compare with Faurisson's discussion of this point in *The Journal of Historical Review*, Vol. 11, No. 1 (Spring 1991), pp. 55ff.

27. J.-C. Pressac, *Auschwitz*, pp. 27f, 31. H. Breymesser and E. Bernfus, eds., *Blausäuregaskammern zur Fleckfieberabwehr*, (Berlin: Reichsarbeitsblatt, 1943) normally uses "Gaskammer" but "Begasungskammer" is also used.

28. J.-C. Pressac, *Auschwitz*, pp. 106-113, 222-225. Early in 1989 Faurisson also told me that my interpretation of the *Vergasungskeller* was not correct, but as far as I can recollect he did not raise the matter of the design of the ovens. Thus I was not convinced at that time.

29. J.-C. Pressac, *Auschwitz*, p. 217.

30. Raul Hilberg, *The Destruction of the European Jews* (New York: Holmes & Meier [3 vols.], 1985, p. 885, n. 67. [In the one-volume edition of 1961: p. 566, n. 52.]

31. J.-C. Pressac, *Auschwitz*, p. 429.

32. John F. Foster and Richard J. Lund, eds., *Economics of Fuel Gas from Coal* (NY: McGraw Hill, 1950), pp. 68-97.

33. A. R. Butz, *Hoax*, p. 121. The remark on the method of generation of coke oven gas can be improved. See: Foster & Lund (1950), cited above, p. 41. In any case the German processes were sufficiently advanced that they did not necessarily fall into classic categories. See: Foster & Lund (1950), pp. 68f.

34. A summary of various gas generation processes is given in Hermann Franke, ed., *Lueger. Lexikon der Technik* (Stuttgart: Deutsche Verlags-Anstalt, 1960-1972), Vol. 7 (1965), pp. 484+. Gasification of oil, or

Ölvergasung), as contrasted to gasification of solid fuels, or *Vergasung fester Brennstoffe*, had also been practiced in Germany since the late nineteenth century. See: H. Franke, ed., *Lueger* (Stuttgart: 1960-1972), Vol. 4, p. 390.

35. H. Franke, ed., *Lueger* (cited above), Vol. 16, p. 337.

36. H. Franke, ed., *Lueger* (cited above), Vol. 7, p. 89.

37. J.-C. Pressac, *Auschwitz*, pp. 277, 281ff, 287, 306.

38. Such objections also apply against the hypothesis that one room of the small *Leichenkeller* 3 (Pressac, *Auschwitz*, pp. 285, 295) was the *Vergasungskeller*. See R. Faurisson, *The Journal of Historical Review*, Vol. 11, No. 1 (Spring 1991), pp. 55ff.

39. See J.-C. Pressac, *Auschwitz*, pp. 51, 165-170, 420f, 542f, for limited data.

40. Metcalf and Eddy, Inc., *Wastewater Engineering* (3rd ed., 1991), p. 276.

41. H. Kretzschmar, *Technische Mikrobiologie* (Berlin and Hamburg, 1968), p. 217.

42. J. Brix, H. Heyd and E. Gerlach, *Die Wasserversorgung* (1963), pp. 323, 329.

43. H. Kittner, W. Starke and D. Wissel, *Wasserversorgung* (Berlin, 1964), p. 424.

44. K. Imhoff, *Taschenbuch der Stadtentwässerung* (Munich and Berlin, 1943, 10th ed.), p. 207.

45. K. Dau, *Über Kanalvergasungen und ihre Verhütung* (Würzburg: Dissertationsdruckerei und Verlag Konrad Triltsch, 1935).

46. H. Franke, ed., *Lueger* (cited above), Vol. 10, p. 693.; F. Gerlach, "Die Beseitigung von explosiven und gesundheitsschädlichen Gasen aus Kanalisationsbauwerken," *Gesundheits-Ingenieur*, Vol. 52, No. 8 (1929), pp. 118-122.;. K. Dau, *Über Kanalvergasungen* (Würzburg: 1935), cited above, p. 61.

47. K. Imhoff, "Schlammverbrennung," *Gesundheits-Ingenieur*, Vol. 59, No. 40 (1936), pp. 583-587.

48. K. Imhoff (1943), cited above, pp. 218f.

49. H. Wulf, "Die Verbrennung von Schlämmen mit Ölvergasungsbrennern," *Brennst.-Wärme-Kraft*, vol. 16, No. 8 (August 1964), pp. 397ff.; O. Pallasch and W. Triebel, eds., *Lehr- und Handbuch der Abwassertechnik* (Berlin and Munich, 1969), vol. 3, p. 193.

50. J.-C. Pressac, *Auschwitz*, p. 331.; R. Faurisson, *The Journal of Historical Review*, Vol. 11, No. 2 (Summer 1991), p. 156.

51. In his Introduction to the new American edition of *Hitler's War*, David Irving says that "the diaries of Himmler have vanished — partly said to be in Moscow, and partly known to be in Tel Aviv, Israel; Chaim Rosenthal, a former attaché of the Israeli Consulate in New York, obtained the Himmler diaries by the most questionable means." See *The Journal of Historical Review*, Vol. 10, No. 4 (Winter 1990-1991), p. 402. [See also the *IHR Newsletter*, No. 83, November 1991, pp. 2-3.]

52. T. Iwaszko, "Häftlingsfluchten aus dem Konzentrationslager Auschwitz," *Hefte von Auschwitz*, Vol. 7, 1964, p. 67.; E. Kulka, "Five Escapes from Auschwitz," in Y. Suhl, ed., *They Fought Back* (NY: Crown, 1967), p. 205.

53. *Oswiecim. Camp of Death* (NY: Poland Fights, 1944), esp. pp. 45f.

54. E. Kulka, in *They Fought Back* (1967), cited above.

55. T. Iwaszko in *Hefte von Auschwitz* (1964), cited above, pp. 7f, 38.

56. J.S. Conway, "Frühe Augenzeugenberichte aus Auschwitz. Glaubewürdigkeit und Wirkungsgeschichte," *Vierteljahrshefte für Zeitgeschichte*, vol. 27, No. 2 (April 1979), p. 269.

57. M. Gilbert, *Auschwitz and the Allies* (NY: Rinehart and Winston, 1981), p. 234.

58. E. Kulka, "Attempts by Jewish escapees to stop mass extermination," *Jewish Social Studies*, Vol. 47, Fall 1985, p. 296.

59. E. Kulka, "Kampf der jüdischen Häftlinge gegen die Endlösung in Auschwitz," *Zeitgeschichte*, vol. 13, 1986, pp. 381-396 (note 53).

60. WRB Report. That is: US War Refugee Board, *German Extermination Camps - Auschwitz and Birkenau*, Washington, DC: Executive Office of the President, November 1944. See esp. pp. 8ff, 12, 14, 29-32, 40, and pp. 11ff, 17ff from the story of the "Polish major," who does speak of "mass executions" at the *Stammlager*, but only by shooting. He also states explicitly that Crematorium I was not employed to dispose of the bodies of gassed Jews.

61. WRB Report, cited above, pp. 1, 6.

62. WRB Report (1944), cited above, pp. 29, 32; R. Vrba and A. Bestic, *I Cannot Forgive* (NY: Grove, 1964), pp. 77, 106ff, 113, 167fff.

63. R. Vrba and A. Bestic, *I Cannot Forgive*, cited above, p. 218.

64. WRB Report (1944), cited above, p. 30.

65. Compare with: D. Czech, "Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau," *Hefte von Auschwitz*, No. 3 (1960), No. 4 (1961), and No. 7 (1964).

66. A. R. Butz, *Hoax*, p. 92.

67. J.-C. Pressac, *Auschwitz*, p. 123. Pressac writes on p. 132 that the *Stammlager* "gas chamber was used sporadically from the end of 1941 to 1942." In view of the testimonies he cites, he should say rather "from the end of 1941 to at least through 1942." For example, the Fajnzylberg testimony cited by Pressac on p. 124 speaks of a gassing of "400 Jews brought from Birkenau" on a date not earlier than November 1942, when he was assigned to the *Sonderkommando* of

Crematorium I. The other testimonies — in Jadwiga Bezwinska, ed., *KL Auschwitz Seen by the SS* (NY: Howard Fertig, 1984), pp. 114ff, 174fff, and in Filip Müller, *Eyewitness Auschwitz* (NY: Stein and Day, 1979), pp. 31-49 — also claim not merely gassings, but mass gassings of Jews, in the mortuary of Crematorium I during much of 1942.

One of the many contradictions in Pressac's work is that on p. 133 he also asserts, on the basis of logic that I can't see at all, that from the data given in the Leuchter report we can infer "use as a homicidal gas chamber" for Crematorium I. Another contradiction I noticed is that on p. 106 he contrasts the oil-fired ovens of Buchenwald with the coke-fired ovens of Auschwitz, but on p. 259 he says they were "identical." Faurisson reviews additional contradictions: See *The Journal of Historical Review*, Vol. 11, No. 1 (Spring 1991), and No. 2 (Summer 1991).

68. In the documentary based on Martin Gilbert's book *Auschwitz and the Allies*, Vrba says that in May-June 1944 Hungarian Jewesses were arriving at Auschwitz in mink coats. At that time, he is supposed to have been hiding in Slovakia.

69. *Toronto Sun*, Jan. 24, 1985, p. 52.

70. A. R. Butz, *Hoax*, pp. 98f, 150f.

71. R. Vrba and A. Bestic, *I Cannot Forgive*, cited above, pp. 217, 220.; E. Kulka in *Jewish Social Studies* (Fall 1985), cited above, p. 295, specifies 55 successful escapes until the end of 1942, 154 in 1943, and 167 in 1944. E. Kulka in Y. Suhl, ed., *They Fought Back* (1967), cited above, p. 201, gave lower figures, but the 1985 paper used the figures given by the Auschwitz State Museum (PMO) in 1964 (T. Iwaszko in *Hefte von Auschwitz*, 1964, cited above, p. 49).

72. A. R. Butz, *Hoax*, p. 150.; R. Vrba and A. Bestic, *I Cannot Forgive*, cited above, p. 233.

73. R. Vrba and A. Bestic, *I Cannot Forgive*, cited above, pp. 35, 209.

74. To learn what the Talmud says happened to Jesus, read Gittin 57a in the Soncino Press edition (London, 1936, p. 261 with note referring to the Munich codex) or the Jüdischer Verlag edition (Berlin, 1932, p. 368).

75. R. Vrba and A. Bestic, *I Cannot Forgive*, cited above, p. 127.

76. J. Lánik, *Was Dante nicht sah* (Vienna: Die Buchgemeinde, 1964). Translation of the Slovakian language original *Co Dante nevidel* (Bratislava, 1964).

77. J. S. Conway in *Vierteljahrshefte für Zeitgeschichte* (April 1979), cited above.

78. "Der Auschwitz-Bericht von April 1944," *Zeitgeschichte*, Vol. 8, 1981, pp. 413-442.; "Der Holocaust in Ungarn. Neue Kontroversen und Überlegungen," *Vierteljahrshefte für Zeitgeschichte*, Vol. 32, No. 2, 1984, pp. 179-212.

79. E. Kulka in *Jewish Social Studies* (Fall 1985), cited above, pp. 304, 306 (note 45).

80. R. Vrba and A. Bestic, *44070: The Conspiracy of the Twentieth Century* (Bellingham, Washington: Star and Cross, 1989)

81. *IHR Newsletter*, No. 74, July-August 1990, p. 3. [Source cited: JTA dispatch in *Jewish World* (Broward, Florida), March 9-16.]

T · H · E

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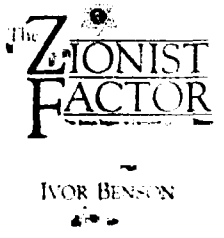

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Review Essay

Two Biographical Works Examine the Life of a Great British Historian and Military Thinker

"Boney" Fuller: Soldier, Strategist, and Writer, by Anthony John Trythall. Baltimore: The Nautical & Aviation Publishing Company of America, 1989. Hardcover. 314 pages. Illustrations. Notes. Index. $24.95. ISBN 0-933852-98-3.

J.F.C. Fuller: Military Thinker, by Brian Holden Reid. New York: St. Martin's Press, 1990. Softcover. 283 pages. Notes. Bibliography. Index. $19.95. ISBN 0-312-04208-6.

Reviewed by James Alexander

Though dead now for more than 25 years, J.F.C. Fuller is still widely remembered by those who love great history and who believe that history should be something more than a "distillation of rumors," as Carlyle put it, or fawning, languorous *apologias* turned out by establishment courtiers. In this review essay, we take a look at the life and work of this outstanding British historian, military theoretician and Major-General. After first noting his impact as a military thinker, we consider his controversial political activities and his career as a writer and historian. We conclude with a discussion of two volumes that chronicle his extraordinarily productive life.

John Frederick Charles Fuller (1878-1966) is acknowledged as one of this century's most brilliant military strategists. Often compared to Clausewitz, his reputation as the first to grasp fully the implications of the mechanization and armoring of battlefield forces, and as the creator of the *Blitzkrieg* style of warfare, was already firmly established by the early 1940s. Figures as diverse as Charles De Gaulle, Adolf Hitler, Heinz Guderian and Marshal Timoshenko have acknowledged his genius. Characteristic is the comment of US Army Lt. Colonel S.L.A. Marshall, who wrote in his introduction to a US edition of Fuller's manual on armored warfare:

> . . . Nowhere else in the writings of men was the outline of the military future so clearly revealed, and nowhere else had the tactics of modern battle been explored as brilliantly in conformity with war's enduring principles. One cannot weigh the pure gold contained in this slender volume . . .

Between the two world wars, Fuller tirelessly warned that the war of the future would not be like the static conflict of 1914-18. Fixed trenches and the supremacy of artillery and machine guns had become obsolete. Future wars would be fluid and dynamic, he insisted, with victory ultimately going to the nation that mechanized and maintained supremacy in armor and in the air.

Fuller was more than a brilliant thinker. Of inestimable help in publicizing ideas that demanded a revolutionary change in the conventional British military thinking of the time was Fuller's gift — one might even use the word genius — for vivid, forceful and persuasive writing.

Fascist Views

In his political views Fuller was no less outspoken, or radical. During the 1930s, when the assumptions and values of the Old Order seemed irreparably shattered in the aftermath of the First World War, he was strongly attracted to authoritarianism (along the lines of Italian fascism). He was not at all alone in this. During that period, many prominent intellectuals sympathized with the "fascist" outlook. Roy Campbell, Ezra Pound, William Butler Yeats, T.S. Eliot, Henry Williamson, Hilaire Belloc, and A.K. Chesterton, among many others, voiced approval, to one degree or another, for some form of rightist authoritarianism.

A man of decidedly authoritarian inclinations, Fuller held a deep distrust of mass democracy (which he dubbed "pluto-mobocracy") as well as contempt for the intrinsic vulgarity of 20th-century popular culture. Only heroic figures, he believed,

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James Alexander is the pen name of a West coast writer on political and historical topics. His articles and reviews have appeared in a variety of magazines, newspapers, and scholarly journals. This is his first contribution to the *Journal*.

would be capable of rising to the great challenges of the time — which meant, above all, revitalizing the Old World and stemming the destructive tide of Bolshevism. Accordingly, Fuller joined Sir Oswald Mosley's British Union of Fascists (BUF) in 1934, serving as its spokesman on military matters and as a member of its policy committee. He contributed prolifically to fascist periodicals, and was a BUF parliamentary candidate.

Fuller as a Colonel, about 1919

From the early 1930s onwards, Fuller's writings reflected his fascist-authoritarian outlook. This is perhaps most manifest in his two-volume military history, *Decisive Battles: Their Influence Upon History and Civilisation*, which came off the press at the outbreak of war in 1939. Its 1,060 pages fairly bristle with denunciations of the corrupting, anti-national influence of high finance — "the Money-Power" — the source, he believed, of many of the world's ills. Typical are the following extracts, which comment on the decline of the ancient Roman world, the American Civil War, and the period between the two world wars:

> Never had the rabble sunk so low. Bereft of religion, morality and all social virtues, the dole-fed masses wallowed in every vice. Luxury begot brutality and brutality licence. . . . Whilst to these degenerates licence spelt liberty, to the plutocrats liberty spelt power, profit and an unlimited scramble for wealth, until money became the sole link between man and man.
>
> . . . Moral decay had so deeply eaten into the vitals of the Romans that he [Augustus] could do no more than stay the voracity of the disease. Peace was now to be corrupted by plenty, as war had been corrupted by profit, and peace and plenty were the abutments upon which the arch of the Principate rested. As peace grew more solid the burgesses avoided politics in order to enjoy wealth, whilst the nobility became atrophied as the path to glory narrowed. As wars grew less frequent, life became more comfortable, until the spirit of the wild-boar petrified into the gluttony of the farmyard pig. . . . Gold had curdled the Roman blood: it was no longer red, but thin and yellow. . . .
>
> Slavery had by this date made the South so unlike the North that, though the Southern States were the originators of the Union, now they daily were growing more and more antagonistic to it, because their people could not keep pace with economic changes, for slavery prohibited machine-industry. Then two simultaneous events occurred which accentuated the turmoil: the first was the discovery of gold in California, and the second the rapid extension of the railroad. Whilst the one disintegrated the people morally, the other facilitated social and economic union.
>
> So it came about that all these various events more and more divided the people into two groups: the Northern insisting upon union, and the Southern insisting on the right of each State to control its own destiny, which tallied with the Constitution. These two groups could no longer even think alike: the one was composed of field-men, the other of men of the city; and the one was an aristocracy, whilst the other was a pluto-democracy. In the South the military, religious and artistic spirits preponderated; in the North the commercial, matter-of-fact and practical. The South was eighteenth century, the North nineteenth century; the one looked backward to Cavalier and King's man, the other forwards to the Roundheads and Cromwells of an all-conquering mechanical age.
>
> So the gap widened and widened, when, in 1857, depression and crisis followed the boom created by the discovery of gold. Then psychosis took ultimate command, and was fanned into fury by the Abolitionists, until, though the North dreaded disunion, it learnt to dread the unchecked ascendancy of the slave-interests even more, because they undermined the fundamental idea of its own economic civilisation — namely, industrial in contradiction to agricultural servitude. At length fact was obliterated by fiction — e.g., *Uncle Tom's Cabin*, etc. — until a universal falsehood cancelled out reason, when suddenly from out of the North, on Octo-

ber 17, 1859, came a maniac — John Brown ("a cold-prayer hardened into a musket-ball"). . . .

In 1918, writes Karl Friedrich Nowak in his book *The Collapse of Central Europe*, "two evangels, which no armed force could stop, had spread among the masses. . . . They came from the east and the west . . ." from Moscow and from Washington, and together they represented the extremes of the world revolution begotten by Money-Power and its repercussions upon nineteenth-century thought. The one strove at liberating the masses, the other at making the world safe for bankers.

On March 20, 1919, [US Secretary of State] Mr. Lansing had jotted down: "The whole world wants peace. The President wants the League [of Nations]. I think that the world will have to wait." It did, because the League could not possibly rise higher than the level of the nations composing it. It became the instrument of the "status quo," which so greatly favored the Money-Power, and about it circled the treaties like phantoms round a witch's cauldron. Meanwhile, what was the alternative solution proposed by Vladimir Ilyich Ulyanov (Lenin), that "guillotine which thinks"? Whilst Woodrow Wilson was burnishing his evangel, November 1917, Lenin carried out his "coup d'état" in Petrograd, and with Lev Davidovich Bronstein (Trotski) assumed power, when the vision of the Second Advent swept over Russia. His political outlook was as narrow and lethal as a razor blade, and self-determination was also the bait in his political trap.

As these passages suggest, Fuller's renown is not merely as a military prophet and innovator, nor, obviously, is it due to his commitment to a short-lived political movement. He is remembered today primarily as a masterful writer of history, and as a historian who artfully described the underlying forces behind historical events. "Like Clausewitz he has been drawn to the study of history by his desire to interpret," the London *Times* once wrote of Fuller. "It is as interpreter and prophet, one of the most remarkable of modern times, that he will be best remembered."

Nearly 40 Books

Though some of Fuller's writings do not lend themselves to rigid classification, his nearly 40 published books may be said to fall roughly into three categories:

1. Military strategy, tactics, technology, and training: 15 volumes.
2. Military and political perspectives on topical issues and problems: 8 volumes.
3. Military history: 15 volumes.

Fuller's writings on military strategy, tactics, technology, and training — while still useful and instructive — are now largely obsolete. Dating from the 1920s and 1930s, these books were written primarily for specialists. Likewise little read today are his works dealing with topical questions, such as the League of Nations, the unity of the British Empire, the future of British India, speculation on the long-term results of the Italian venture in Ethiopia, and so forth. None of these topical works has ever been reprinted.

By contrast, his works of military history remain enduringly popular. Like Sir Edward Creasy's *Fifteen Decisive Battles of the World*, they will be read and admired for the next hundred and fifty years. At the same time, they have a breadth comparable to Hans Delbrück's monumental *Geschichte der Kriegskunst im Rahmen der politischen Geschichte*. Accordingly, many of these classic works have been reprinted several times. Nine are currently in print, and a tenth will appear later this year. They are given here (with the year of original publication):

1. *The Generalship of Ulysses S. Grant* (1929)

2. *Grant and Lee: A Study in Personality and Generalship* (1933)

3. *Decisive Battles of the U.S.A.* (1942) [Fall 1993]

4. *The Second World War* (1948, revised edition 1954)

5. *A Military History of the Western World: Vol. I— From the Earliest Times to the Battle of Lepanto* (1954)

6. *A Military History of the Western World: Vol. II— From the Defeat of the Spanish Armada to the Battle of Waterloo* (1955)

7. *A Military History of the Western World: Vol. III— From the American Civil War to the End of the Second World War* (1956)

8. *The Generalship of Alexander the Great* (1958).

9. *The Conduct of War, 1789-1961: A Study of the Impact of the French, Industrial and Russian Revolutions on War and its Conduct* (1961).

10. *Julius Caesar: Man, Soldier and Tyrant* (1965).

The most highly praised of these — and Fuller's *magnum opus* — is his three-volume *A Military History of the Western World.* (Originally published in Britain under the title *Decisive Battles of the*

Western World, it is based on his earlier, two-volume military history.) Writing in *The New York Times*, Lynn Montross called this "Far and away the foremost military history in its field — indispensable reading for every intelligent adult." [*A Military History of the Western World* is available in softcover, but only as a complete set, from the IHR for $44.85, plus $5.00 shipping.]

View of Second World War

Though not quite so strongly ideological as his pre-Second World War books, this is nonetheless revisionist writing *par excellence*. For example, Fuller writes with uncommon insight about Hitler's consolidation of power in Germany, and he clearly identifies the underlying economic factors behind the outbreak and expansion of the Second World War.

He is extremely critical of the conduct of that conflict, which he regards as an unmitigated catastrophe for the West. He characterizes it less as a contest between two great coalitions of nations, than as a *guerre à mort* between proponents of two powerful myths:

> They [Mussolini and Hitler] challenged the myth of Economic Man, the fundamental factor in Capitalism, Socialism, and Communism, and exalted in its stead the myth of Heroic Man . . .
>
> In Hitler's eyes the aims of international Capitalism and Marxism were one and the same. Both, he said, repudiated "the aristocratic principle of nature"; both were destroyers of quality, not of things but of life. He held that both lacked the self-justification of sacrifice, fought against Nature, and were destroyers of the race . . .
>
> Unless the struggle between these two myths — Economic Man and Heroic Man — is accepted and understood, the cataclysm which in 1939 submerged the world is almost incomprehensible and the age to which it gave birth little more than the plaything of chance.

In this three-volume study, Fuller also expresses outrage over the Allied terror-bombing of Germany and Japan, arguing that it was of questionable military value and, if anything, served to prolong the bloodshed and devastation. Predictably, he has little regard for Churchill or Roosevelt, portraying them as bungling incompetents and unwitting tools of international Communism:

> This blind trust in Russia's motives can only be explained by Roosevelt's and Churchill's ignorance of her history, or by the trance into which they had been induced by their pro-Soviet propaganda. . . . At least they might have borne in mind Lenin's prediction of the inevitable clash between the bourgeois states and the Soviet Union. Instead, they bandied witticisms between each other on Uncle Joe!
>
> The second American crusade ended even more disastrously than the first, and this time the agent provocateur was not the German Kaiser but the American President [Roosevelt], whose abhorrence of National Socialism and craving for power precipitated his people into the European conflict and so again made it worldwide.
>
> What persuaded them [Roosevelt and Churchill] to adopt so fatal a policy? We hazard to reply — blind hatred! Their hearts ran away with their heads and their emotions befogged their reason. For them the war was not a political conflict in the normal meaning of the words, it was a Manichean contest between Good and Evil, and to carry their people along with them they unleashed a vitriolic propaganda against the devil they had invoked.

Throughout this masterpiece, Fuller expresses his dissident views on a wide range of related military, social, and political issues. (On the Second World War, two other books by Fuller are also recommended: *The Second World War* and *The Conduct of War*.)

Two Biographies

There are two currently available biographies of Fuller. The first — Major-General Anthony Trythall's *'Boney' Fuller* — is the only comprehensive study of his life. (The US edition is a reprint, under a slightly different title, of the work published originally in Britain in 1977.)

Trythall has produced an attractive, well-written and interesting treatment that embraces everything one would expect in such a work. He relates, for example, that Fuller's father was an Anglican priest and that his mother was French. His education, it seems, was somewhat mediocre, but he compensated for this through voracious reading, especially of history. In 1906 Fuller married Margarethe Karnatz, a woman of German-Polish ancestry who was known as Sonia. While absolutely devoted to her husband, she was inexplicably abrasive toward others. Their married life was very private but apparently happy, although they had no children.

Fuller's career in the military, including his service in the South African (Boer) War and the First World War, and his peacetime service, as well as his political activities, are all treated in detail here. Trythall also writes of his close friendships with a small circle of prominent men that included Sir Basil Liddell Hart and Sir Oswald Mosley, as well as of his visits with figures such as Franco, Mussolini, Hitler and Churchill.

Perhaps the most interesting of these meetings took place in 1939, when he was invited, as a personal guest of Hitler, to attend the ceremony marking the German leader's 50th birthday. On the morning of the 20th of April, from a reviewing

stand across the Berlin avenue from where Hitler stood, Fuller viewed a spectacular military parade, the Third Reich's most elaborate display of armed might. "Never before or since have I watched such a formidable mass of moving metal," he later wrote. At a formal Chancellery reception that afternoon, Hitler came forward to greet him warmly. Alluding to his role in the development of the tank, Hitler remarked: "I hope you are pleased with your children?" Fuller responded: "Your Excellency, they have grown up so quickly that I no longer recognize them."

Dealing with Fuller as a writer, Trythall describes and analyzes each of his books. He considers how each has contributed to history and to the science of warfare, and discusses how well each has stood the test of time. Fuller, he writes,

> . . . never believed in history for its own sake or in the necessity for dusty accuracy; he studied and wrote history . . . for its lessons, for what it could teach us about the present and about how we ought to behave in the future . . .

Trythall praises Fuller as "as a man of very great vitality and intelligence, application and integrity." While manifestly opposed to his political views, Trythall for the most part considers them respectfully, and within the context of the times:

> . . . It is important not to judge his action [in joining the fascists] by standards derived from feelings of revulsion engendered by events which took place after June 1934. It is also reasonable to conclude that he saw in fascism a way of implementing the military reforms he thought essential for purely patriotic reasons . . .

The second biography — *J.F.C. Fuller: Military Thinker* — is by Brian Holden Reid, a lecturer in War Studies at King's College (London) and Resident Historian at the British Army Staff College. First published six years ago, this new edition is in a quality paperback format.

Dr. Reid's approach is markedly different than Trythall's. Omitting much biographical detail, Reid instead concentrates on a close examination of Fuller's views and theories, and on his impact as a military critic and historian. Reid's book might more accurately be described as a lengthy bibliographical essay, with other elements interwoven, than a biography. Still, this work does include anecdotal material that wonderfully illustrates Fuller's character and temperament. As Reid shows, for instance, Fuller was not an easy man to befriend. He was, rather, an intensely private person who selected his friends carefully. Conversely, he was so impatient with those of differing opinions, and his particular brand of wit so barbed, that he made enemies at those very times when, from the standpoint of his career in the British Army, he could not afford such luxuries. His forced retirement in 1933 was a direct result of his withering public criticism of his military superiors, whom he depicted, Reid relates, as ill-educated fools.

Like Trythall, Reid does not sympathize with Fuller's political views. He attempts to account for them by explaining that "Fuller's fascism was technocratic in character, emphasizing order and efficiency in government — a rational management of resources that was not possible with democratic muddle." In fact, Fuller's repeatedly stressed admiration for ideals such as heroism, duty, hierarchy, chivalry, and authority would indicate that his worldview might better be described as medieval rather than technocratic.

Given Reid's wholly conventional political outlook, he is largely fair in his treatment of a man in whom the British military now, apparently, takes considerable pride. Reid's analyses of Fuller's works are trenchant and lucid, which is not to say that he is always correct in his assessments.

For readers seeking an introduction to Fuller's thought and astonishingly prolific career as a writer, Reid's book is a excellent choice. If, on the other hand, one wishes to explore General Fuller's life from beginning to end, then Trythall's highly rewarding book is preferable. (Reid himself calls Trythall's volume, "the fullest account of Fuller's life.") In this reviewer's opinion, each book compliments the other handsomely, and each is essential for an informed appreciation of one of the most fascinating and influential figures produced by Britain in many years.

J.F.C. Fuller

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Review

A Failed Look at Europe's Impact on America's Native Peoples

American Holocaust: Columbus and the Conquest of the New World, by David E. Stannard. Oxford and New York: Oxford University Press, 1992. Hardcover. 358 pages. Illustrations. Bibliography. Index. $26. ISBN 0 19 507581 1.

Reviewed by Theodore J. O'Keefe

Most Americans today would, after a little reflection, admit that the white man's discovery and conquest of the Americas was a disaster for the red man; doubtless those Americans who have lapsed from or opted out of traditional Christianity would view it as an unmitigated catastrophe for the Indians.

Many shameful deeds have been done to the Indians, and the eclipse of the indigenous cultures of the New World, from the 16th century to the present, has never lost its tragic penumbra for Americans of European origin. The eradication of the traditional Indian way of life, from the overthrow of Indian empires to the uprooting of tribes, has resulted in wounds to the white as well as to the Indian soul.

Of the demise of the impressive civilizations of Mexico and Peru at the hands of the Spanish *conquistadors*, no less pro-Western a writer than Oswald Spengler writes:

> . . . this is the one example of a Culture ended by violent death. It was not starved, suppressed, thwarted, but murdered in the full glory of its unfolding, destroyed like a sunflower whose head is struck off by one passing. (*The Decline of the West*, Vol. 2, Trans. by C. Atkinson, New York: Knopf, 1986, p. 43)

Francis Parker Yockey, echoing his mentor, writes in his *magnum opus*:

> The two grand empires of Mexico and Peru, with social forms, economico-political organization, transportation, communication, city life, all developed to the utmost limits for this particular [cultural] soul, made the invading Spaniards seem like mere naive barbarians. (*Imperium*, Noontide, 1969, p. 8.)

No "multiculturalist" could make a more poignant statement of the glories of the Incas or Aztecs. Not just a chauvinist of Western civilization, however, is entitled to wonder how equivalent they were to the European culture of the day, and to question whether using the attainments and comportment of Cortez's and Pizarro's Spaniards supplies any better measuring stick than that of the British and French troops who sacked and burned the Summer Palace of the Manchu emperors outside Peking in 1859.

For all the pathos that inheres in the outcome of the clash between divergent world-views and unequal technologies, however, we are forced to ask ourselves how different things could have been, given the questing, thrusting dynamic of Western civilization and the mortal isolation of the pre-Columbian "Americas." And, acknowledging the prior sufficiency unto themselves of the Indian cultures as well as their unique contributions to the European invaders, is it any service to the American Indians, living and dead, to sentimentalize and distort their past by deforming our own judgment?

Broadside Against Christendom

American Holocaust, by David Stannard, attempts to perform just such a service to America's original inhabitants. The book was published in 1992, the author informs us, "to coincide with the Columbian Quincentennial — the 500th anniversary of the beginning of the genocide that nearly expunged the Western Hemisphere of its people." (p. 247) While those words and the book's main title pretty much express the drift of *American Holocaust*, Stannard's purpose is rather more grandiose: to launch a mighty broadside against Christendom, the word white, Western, Christian culture used for itself at the time of Christopher Columbus's discovery.

To call *American Holocaust* a polemic rather than a sound historical study would be to understate seriously Stannard's animus against Christianity and the West, and his treacly view of

Indian life and culture. The book's three main parts, "Before Columbus," "Pestilence and Genocide," and "Sex, Race, and Holy War," are towering in their ambition, but so skewed is their author's vision that they end up so grossly misshapen as to be useless as either propaganda or history.

Before the advent of Columbus, Stannard's Indians, as presented in the first section, lived an Edenic existence, from the Bering Strait to Tierra del Fuego. On Indian cultural achievement, the author wants it both ways: where they are civilized, he has them by far the superiors of the Spanish *conquistadors*; where they are simple hunters and gatherers, they have chosen an ideal life, in perfect harmony with the abundance of nature.

While this reviewer is not competent to judge the literature on pre-Columbian population, it is evident that Stannard leans strongly toward those researchers who see even the highest currently accepted estimates of the number of pre-Columbian Indians as too low. (p. 268) Of the hypothetical 100-million-plus Indians of 1492 and their descendants, the author represents, again following the most extravagant estimates, that ". . . population loss among native societies routinely reached and exceeded 95 percent . . ." (p. 268)

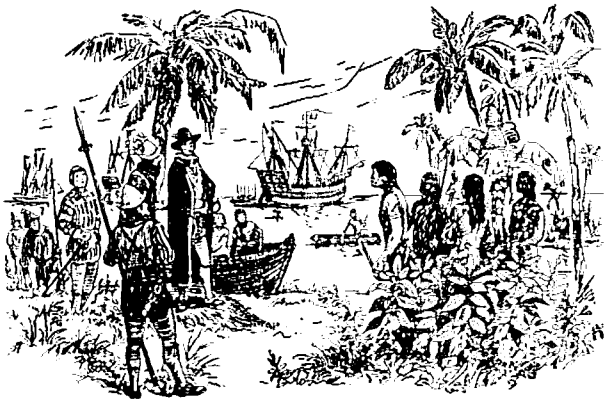
Pestilence Equals Genocide

How does the author account for this gigantic "population loss"? Essentially, in two ways, although, in one of the staggering weaknesses of *American Holocaust*, Stannard is constantly conflating them into one: "Pestilence and Genocide." While, as his section title indicates, Stannard is well aware of the annihilating effects of the diseases, such as smallpox, introduced (almost always unintentionally, as he concedes) by the Europeans, he constantly relapses into terminology that describes Indian victims of epidemics as "killed" (p. 85), "exterminated" (pp. 86, 107), subjected to "wholesale slaughter" (p. 87), "carnage" (p. 95) or "liquidation" (p. 121). For Stannard, pestilence *is* genocide.

And if it weren't, Stannard has adduced for evidence of genocide a series of white murders, massacres, and wars of what he calls — relying on this or that isolated (and usually misleading) quotation from men such as George Washington and Thomas Jefferson — extermination. Naturally, he omits any but the sparsest mention of Indian atrocities; more important, he fails to show anything approaching a deliberate state policy, anywhere in the Americas, of exterminating the Indians, with the arguable exception of a handful of tribes, over half a millennium of mostly hostile confrontation of quite different races and cultures. It's as if he claimed that the US government was trying to exterminate the Vietnamese on the evidence of the My Lai massacre — and in fact he comes close to that further along in his text by deceitfully equating the Vietcong with the "people of Vietnam," in his exegesis of a single quotation from General William Westmoreland in which the US commander likened the Communist guerrillas to termites. (p. 252)

Why did the white man carry out this (imaginary) genocide? Stannard gets at the answer to this question by borrowing another question from black novelist Toni Morrison's *Beloved*, in which a 19th-century Southern black man is moved by the latest evidence of white murderousness to ask, "What *are* these people?" "What *were* those people," echoes Stannard, "whose minds and souls so avidly fueled genocides against Muslims, Africans, Indians, Jews, Gypsies, and other religious, racial, and ethnic groups?"

Why, Christians, of course! And how better to sound that answer than to pluck the strings of that laureate liar, the fork-tongued Elie Wiesel, whose double-whopper about Jews and Germans in World War II— 'All the killers were Christian" —Stannard qualifies as "no better place to begin" his bilious section on "Sex, Race, and Holy War."



Columbus sets foot on an island in the West Indies, 1492.

Then follows an embarrassing (for the reputation of historian Stannard) survey of the development of the mind and soul of Christian Europe. The author has already introduced his readers to a 16th-century Europe sunk in squalor, disease, ignorance, and intolerance (p. 58). Now he attempts to show us why, by conjuring up a Christendom that never existed, governed entirely by wild-eyed, self-mortifying monkish ascetics who, when they aren't off in the wilderness flailing themselves for their impurities of body and soul, are wildly exhorting the laity to Christianize or extirpate the infidel and heathen "other," which Stannard argues to be a projection of the subconscious lusts of the benighted, sex-starved ancestors of modern whites.

Historical Travesty

Like a late-night Japanese television chef flourishing his Ginsu knives, Stannard brandishes a glittering array of current historiographical modes, then proceeds to slice, dice, chop, and deconstruct the evidence to support his crackbrained notions of a thousand years of European culture. Those of his readers who have never heard of Geoffrey Chaucer or the Benedictine Order or the Italian Renaissance may well buy his notion that the entire life and direction of the West was ruled by hair-shirted Torquemadas (not that he makes any effort at empathy even with his caricatures); those who have will likely sneer at *American Holocaust*.

Yet it is from the historical travesty of medieval and early modern Christendom he presents in "Sex, Race and Holy War" that Stannard derives the basic European impetus for his so-called genocide. From the anthropological fancies of such classical writers as Pliny and from imaginative medieval travel reports the author finds, following other modern historians, that the Europeans had distilled an archetypal "wild man," who, according to Stannard, was the perfect meeting of the Christians' projected self-hatred and the American aborigines. His argument here is helped, at least for the ignorant and unwary, by his failure to mention any of the numerous Christian efforts on behalf of Indian welfare, with the sole important exception of Bishop Bartolomé de Las Casas' *leyenda negra* ("black legend"), which he mines extensively for its atrocity reports.

While Stannard, in accord with the prevailing fashion, vaunts the comparative perspective (he's hot to raise the American Indian "Holocaust" to the same mythic stature as the Jewish one), his lucubrations (at second-hand) over Columbus's millenarian *Libro de la profécias* ("Book of Prophecies") and other writings might have borne some fruit, however shriveled. But he's evidently never thought to compare the fate of aborigines elsewhere and at other times to that of the American Indians at the hands of their conquerors: the peoples of Siberia, the Ainu of Japan, relict tribes of India, and so forth. No, he's too busy indicting Christendom for the Crusades, Spain for its eviction of the noble Moors and the poor Jews (not to mention the rich ones), and Anglo-Saxon and Iberian alike for his factitious Amerindian genocide.

Genocide Or . . . ?

Indeed, given that there are tens, more likely hundreds, of millions of North, South, and Central Americans who are recognizably Indian, what can Stannard mean by "genocide"?

This we find out on the very last pages of his "Epilogue," where the author informs us that what he's *really* been meaning all along is the deprivation of "continued cultural integrity" and the right "to exist as autonomous peoples." And while the loss of those two desiderata can be wrenching, even terrible (as it often was for the Celtic and Germanic tribes of old Europe at the hands of Roman legionaries and Christian missionaries), it is not the same thing as the physical annihilation of a people (genocide). (This review is not the place to evaluate the usefulness of that neologism, which according to the definitions of its inventor, Raphael Lemkin, should include everything from complicity in the extinction of the Manx language to the submergence of the nascent Burgundian nation in medieval France and Germany to the dying off of the last Shaker. The definitive study of Lemkinism is James J. Martin's *The Man Who Invented Genocide*, published by and available from the IHR.)

Stannard, who by the word "sex" in his "Sex, Race and Holy War" means to say that the Europeans killed off the Indian women and children, not that they slept with and begot them, isn't having any of the "comparative perspective" hinted at above. Alternately sympathetic with the Jews and envious of their hypertrophied hoax, he'd rather pad the statistics of dead-and-gone "pure" Indians than take solace from the heartening (and perhaps, for European diehards, even threatening) resurgence of Indian numbers and consciousness across the Americas.

In the end, Professor Stannard, who once wrote an excellent debunking of "psychohistory" (*Shrinking History*, Oxford, 1980), has become his own "wild man," fleeing rational historical inquiry and discourse to follow the *ignis fatuus* of "genocide" into the fever swamps of "Holocaust studies." Since Stannard has dared to give conditional endorsement to the recognition by Arno Mayer, a Holocaust believer (but dissident), that more Jews died at Auschwitz from natural causes than from purposeful killing (p. 254), he risks an untimely end to his scholarly career, for, as Revisionist researchers could tell him, the rotting stumps and phosphorescent toadstools of the Exterminationist quagmire are infested by as nasty a species of swamp adders and alligators as populate any of the groves of academe. Few proud red men, and even fewer proud whites, will mourn the demise of American studies à la Stannard.

"Now Recognized"

"Even in Auschwitz, it is now recognized, more people died from hyperexploitation, malnutrition and disease than from gassing, hanging or shooting. . ."

— David E. Stannard, professor at the University of Hawaii and author of *American Holocaust*, writing in *The Nation*, Oct. 19, 1992, p. 432.

Letters

The "New" *Journal*

Congratulations on the new format of the JHR! It is excellent!

A. Dibert
Ithaca, N.Y.

I want to applaud your staff for the new look and format!

W. H.
Houston, Texas

We sure think that the new format is much better — and more practical.

B. and S. R.
Palo Cedro, Calif.

A real achievement!

E. D.
Westminster, Calif.

Your new format *Journal* is fantastic. I find it much easier to read, and I commend you on the change.

The work you are doing is paying off in that people are now at least asking questions about the Second World War that were not common even a few years ago. Bringing out the truth takes a lot of research and time. We are pleased that you are doing this, even if under very adverse conditions.

F. V.
Headingley, Man., Canada

Really like the new format. Keep up the good work.

G. K.
Eureka Springs, Arkansas

We welcome letters from readers. We reserve the right to edit for style and space.

Congratulations on the "new" *Journal.*

D. H.
Old Bridge, N.J.

Just received this morning your beautiful new [January-February] *Journal.* I just love the front cover colors: mild and elegant. Bravo!

Y. F.
Paris, France

I am very pleased with the *Journal's* new look. This kind of format is very popular here in this country, and I hope it will help in getting many new subscribers.

Unfortunately, it is becoming ever more difficult to publish Revisionist material here in Germany. The outrageous sentences meted out against Irving, Remer, Deckert and others are a dark blotch on the name of Germany's "justice" system.

H. R.
Kamen, Germany

"Profiles in Courage" Award Nominees

David Cole, Fred Leuchter, Ernst Zündel and Robert Faurisson deserve the annual John F. Kennedy "Profiles in Courage" Award. (My nomination last year of Leuchter and Faurisson was at least acknowledged.) Though I regard myself as a cynic, I yet dare hope that the youthful David Cole will live to receive the thanks of people of good will everywhere.

J.M.
Del City, Oklha.

Authentic Heroes

The October 1992 IHR Conference was an outstanding experience. What a staggering contrast between the reality of this gathering of decent, gentle, scholarly people, and the denigrating, abusive depictions in the media of those who pursue historical truth.

That anyone should be able willfully to harm such mild and kindly folk, and get away with it, verifies the degeneration of America under current misrule and political corruption. We live in times where the perverse is being institutionalized as normal in every phase of life, so that the individual who seeks truth in history is deemed deranged. Lies are taught and accepted in institutions of higher learning, where historical truth is resisted. Citizens must embrace falsehood and fraud if they wish to be considered "respectable." Facts are buried under congenial legends.

A large percentage of my life has been devoted to writing books about the fighter aces who are revered by the world aviation community. As a result of these labors, I know something about heroism. Therefore, I say that brave gentlemen like Jerry Brentar, Fred Leuchter, Robert Faurisson, David Irving and the others who graced your Conference podium are authentic heroes of the central struggle of this age — the fight for truth and justice.

Consider the sacrifices of such heroic men, the economic price they have paid and continue to pay, and the harassments and risks of violence and even murder that they run on a continuous basis. No hero that I ever wrote about in any of my flying books ranks higher in the pantheon than the heroes of revisionist historical research. Theirs is a sustained courage in the face of murderous drives to suppress truth. Corrupted and subverted state powers in every part of the world now permit victimization of these revisionists, with justice often suspended. I look on the courage of these gentlemen with the deepest reverence.

The IHR is to be congratulated for its own sustained courage in providing them with a forum.

Trevor J. Constable
Hauula, Hawaii

Truth No Matter What

It is my firm belief that history can never be definitive. New material constantly crops up and must be examined without prejudice. Although I may disagree with some of these new revelations, I maintain that they should be published. The truth must be allowed to come to light no matter how it hurts. Censorship of what we may believe is false is not the answer. Keep the door open to truth and let the reader decide.

John Toland
Danbury, Conn.

"I Saw Gas Chambers"

Are you trying to say that there was no Holocaust? That there were no gas chambers? If so, you are dead wrong. The gas chambers were real. I saw them myself in Germany at the end of the war, and I took pictures. Dachau was a death camp!

I am not a Holocaust hatemonger. I was an officer and saw what actually happened at Dachau, and there is plenty of proof of actual gas chambers at Auschwitz, too. You cannot revise the truth.

L. H. McCormack
Cottondale, Alabama

First Rate

I am writing to tell you that I find the articles in the *Journal* to be absolutely first-rate. In the Winter 1992-93 issue, I was especially impressed by Paul Grubach's "The Leuchter Report Vindicated." Because it is a response to an article that purports to "demolish" the Leuchter Report, I'd call Grubach's essay a case of demolishing the demolition. Being an engineer myself, I was mightily impressed by Grubach's mastery of all of the technical details.

Weber's article on Fred Leuchter did a good job of disposing of any remaining doubts I had about his character or motives. (I had no idea how awesome his engineering credentials really are.)

As for what has happened to Leuchter (whom I've met, by the way): I consider it a pretty revolting state of affairs when a man can have his livelihood destroyed for doing nothing more than testifying truthfully in a court of law. Unquestionably, if the truth of what happened to him ever becomes generally known, Fred's tormentors are going to be called to account, perhaps very rudely and abruptly. Even though I'm Jewish, I'll have no tears for them.

Another *Journal* article I want to comment on is Degrelle's narrative [in the Fall 1992 issue] about Hitler's early days in power. I had read his book, *Campaign in Russia*, in which he writes about combat on the Eastern Front with the "Wallonia" division of the Waffen SS. It's certainly an awesome accomplishment for a man without previous military background to rise in a couple of years to command a division. Apart from that, though, I was inclined to dismiss Degrelle as a romantic writer of no great depth. His article in the Fall *Journal* showed me how wrong I was.

To begin with, he is a superb writer. I tell you this as a plodding and hopeful practitioner of the

craft myself. But what astonished me was to learn that Hitler's notions of society and economics so remarkably parallel my own. (His Jewish policies are quite another matter, of course.)

So just what was Hitler? A revolutionary, the Anti-Christ, the Devil incarnate, an Evil Force of Nature? The only thing I can say for sure is that, because the very name has become a swearword, it will be a very long time before any civil discourse on the matter becomes possible.

P. D.
Lowell, Massachusetts

Criticism of Jefferson

After receiving the January-February issue of the *Journal*, I promptly read it from cover to cover. I love the new format. The articles on the late Rudolf Hess are superb, as are the terrific articles by and about the irrepressible David Irving.

On the other hand, Dr. Larson's article about Thomas Jefferson left me cold. There is another — and not very attractive — side to Jefferson's "genius." I speak of his association with radical anti-Christian and anti-Catholic philosophies that had a certain vogue in Europe at the time, and of his admiration for the bloody French Revolution even during the terrible years of the "Reign of Terror," 1792-1794. In support of my view, I enclose copies of articles by Solange Hertz and H. K. Weiskittel. The late Nesta H. Webster also criticized Jefferson.

D. J. M.
Bristol, Conn.

Americans to the Rescue?

Jewish organizations here are now [early February] calling for the automatic closing down of any bookstore that sells a revisionist book or pamphlet. You Americans should come and liberate us.

Robert Faurisson
Vichy, France

Auschwitz

At the end of the Second World War, the Soviet Russians converted Auschwitz into a prisoner of war camp for mainly German soldiers. My cousin's husband was a German soldier who was captured by the Russians, and then interned in Auschwitz. He told me two things that stand out in my memory:

First, he emphatically stated that "there were no gas chambers at Auschwitz." If there had been, he told me, "the Russians would have rubbed our noses in it."

Second, he also witnessed Russians executing German soldiers who were prisoners, particularly Waffen SS men, against a wall. This "execution wall" at Auschwitz is often cited in propaganda about the camp. It may well be that this wall is riddled with bullet holes as a result of executions of German prisoners.

The marvelous work of the IHR is having such a marked impact that the Establishment must now resort to repression in an effort to quell the Revisionist advance.

R. T.
Woodland, Calif.

Killings of Japanese Prisoners

"Mercy for Japs," an item in the Winter 1991-92 *Journal* (pp. 491-494) about wartime American treatment of Japanese soldiers, is very good. It brought to mind conversations I had as a teenager with World War II veterans. One who had been at Okinawa let me visit him at his house, where he showed me his collection of graphic photographs.

They were unlike any I had ever seen, and several showed Japanese prisoners of war who had been executed. There is no mistaking this, because the Japanese shown in the photos had been beheaded. He quite plainly told me that his unit had killed captured Japanese prisoners in retaliation for atrocities against American nurses, who had been murdered and horribly mutilated.

Charles D. Provan
Monongahela, Penn.

Videos Scheduled

I have reserved a room at the local library for a public showing on February 23 of David Cole's video, as well as the video you distribute about the Katyn massacre.

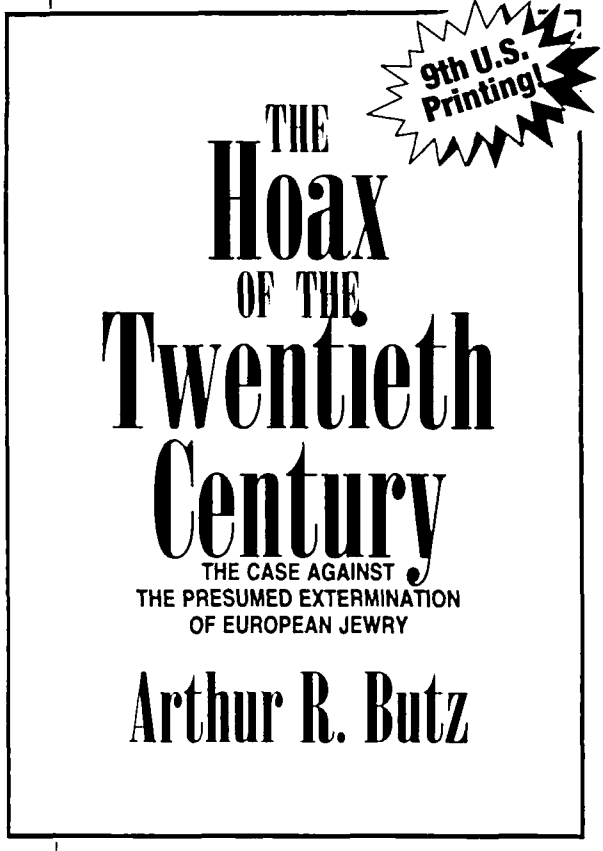
Nice work on the new *Journal*!

H. T.
East Nicolous, Calif.

The Unsurpassed Standard Refutation

THE HOAX OF THE TWENTIETH CENTURY

THE CASE AGAINST THE PRESUMED EXTERMINATION OF EUROPEAN JEWRY



Yehuda Bauer and Prof. Moshe Davis agreed that there is a "recession in guilt feeling" over the Holocaust, encouraged by fresh arguments that the reported extermination of six million Jews during World War II never took place... "You know, it's not difficult to fabricate history," Davis added. —Chicago *Sun-Times*, Oct. 25, 1977

You can't discuss the truth of the Holocaust. That's a distortion of freedom of speech. The U.S. should emulate West Germany, which outlaws such public exercises. —Franklin Littell, Temple University. Quoted in: *Jerusalem Post*, weekly edition, Oct. 19-25, 1980

IN SPITE OF THE MANY IMPORTANT BREAKTHROUGHS in Revisionist scholarship since it was first published in 1976, Dr. Butz' pathbreaking study remains unsurpassed as the standard scholarly refutation of the Holocaust extermination story.

In more than 400 pages of penetrating analysis and lucid commentary, he gives the reader a graduate course on the fate of Europe's Jews during the Second World War. He scrupulously separates the cold facts from the tonnage of stereotyped myth and propaganda that has served as a formidable barrier to the truth for half a century.

Chapter by solidly referenced chapter, he applies the scholar's rigorous technique to every major aspect of the Six Million legend, carefully explaining his startling conclusion that "the Jews of Europe were not exterminated and there was no German attempt to exterminate them."

Focusing on the postwar "war crimes trials," where the prosecution's evidence was falsified and secured by coercion and even torture, Dr. Butz re-examines the very German records so long misrepresented. Reviewing the demographic statistics which do not allow for the loss of the "Six Million," he concludes that perhaps a million Jews may have perished in the turmoil of deportation, internment and war. He re-evaluates the concept and technical feasibility of the legendary extermination "gas chambers."

Maligned by people who have made no effort to read it, denounced by those unable to refute its thesis, ***The Hoax of the Twentieth Century*** has sent shock waves through the academic and political world. So threatening has it been to the international Holocaust lobby that its open sale has been banned in several countries, including Israel, Germany and Canada.

In four important supplements contained in this edition (including his lecture presented to the Eleventh International Revisionist Conference, October, 1992) the author reports on key aspects of the continuing international Holocaust controversy.

Now in its ninth US printing, this semi-underground best seller remains the most widely read Revisionist work on the subject — must reading for anyone who wants a clear picture of the scope and magnitude of the historical cover-up of the age.

Dr. Arthur R. Butz was born and raised in New York City. He received his Bachelor of Science and Master of Science degrees in Electrical Engineering from the Massachusetts Institute of Technology. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of numerous technical papers. Since 1980 he has been a member of the Editorial Advisory Committee of *The Journal of Historical Review*, published by the Institute for Historical Review.

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Advance TO Barbarism

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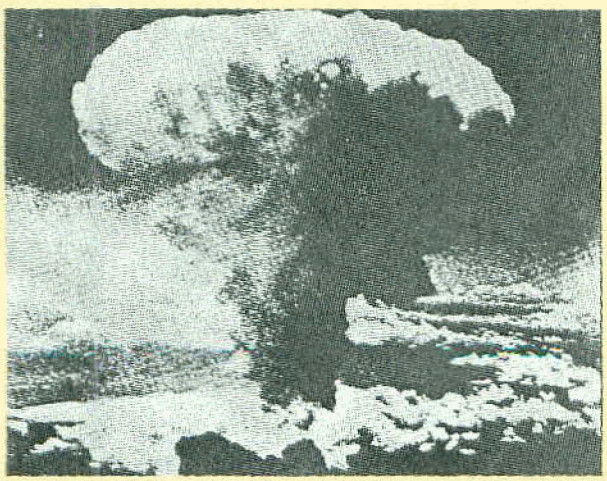
F.J.P. Veale

In this eloquent and provocative work, an English attorney with a profound understanding of military history traces the evolution of warfare from primitive savagery to the rise of a "civilized" code that was first threatened in our own Civil War, again in the First World War, and finally shattered during the Second World War — the most destructive conflict in history.

As the author compellingly argues, the ensuing "War Crimes Trials" at Nuremberg and Tokyo, and their more numerous and barbaric imitations in Communist-controlled eastern Europe, established the perilous principle that "the most serious war crime is to be on the losing side."

Out of print for many years, this classic work of revisionist history — a moving denunciation of hate-propaganda and barbarism — is once again available in a well-referenced new IHR edition with a detailed index.



CRITICAL PRAISE FOR *ADVANCE TO BARBARISM:*

This is a relentlessly truth-speaking book. The truths it speaks are bitter, but of paramount importance if civilization is to survive. —MAX EASTMAN

I have read the book with deep interest and enthusiasm. It is original in its approach to modern warfare, cogent and convincing. . . His indictment of modern warfare and post-war trials must stand. —NORMAN THOMAS

The best general book on the Nuremberg Trials. It not only reveals the illegality, fundamental immorality and hypocrisy of these trials, but also shows how they are bound to make any future world wars (or any important wars) far more brutal and destructive to life and property. A very readable and impressive volume and a major contribution to any rational peace movement. —HARRY ELMER BARNES

. . . Indispensable to earnest students of the nature and effects of warfare. It contains trenchant criticisms of the Nuremberg trials, and it exposes the stupidities of "peace-loving" politicians. —FRANCIS NEILSON

. . . A very outstanding book . . . —GENERAL J.F.C. FULLER

This is a book of great importance. Displaying the rare combination of a deep knowledge of military history and an acute legal insight, it is a brilliant and courageous exposition of the case for civilization. —CAPTAIN RUSSELL GRENFELL

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